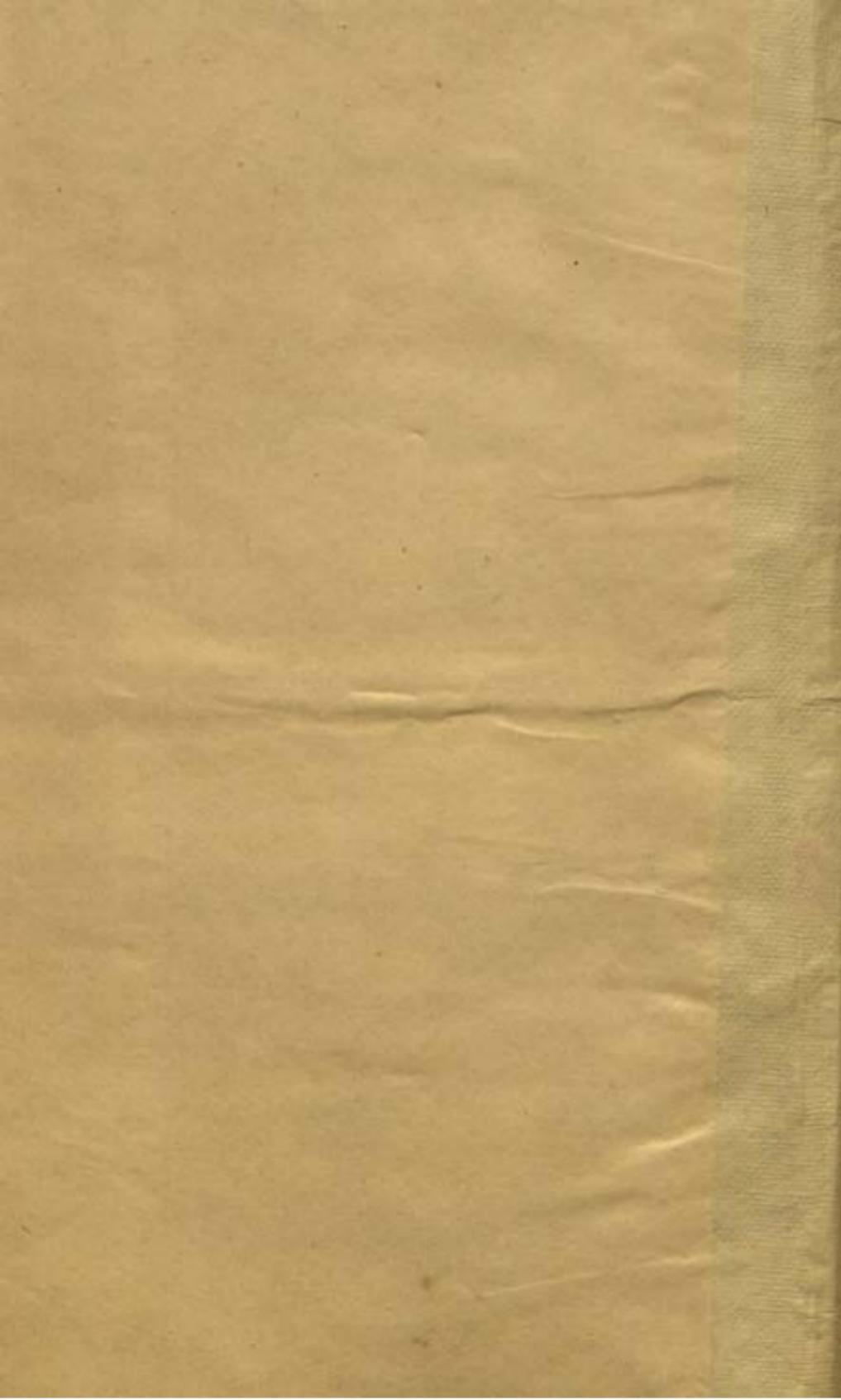
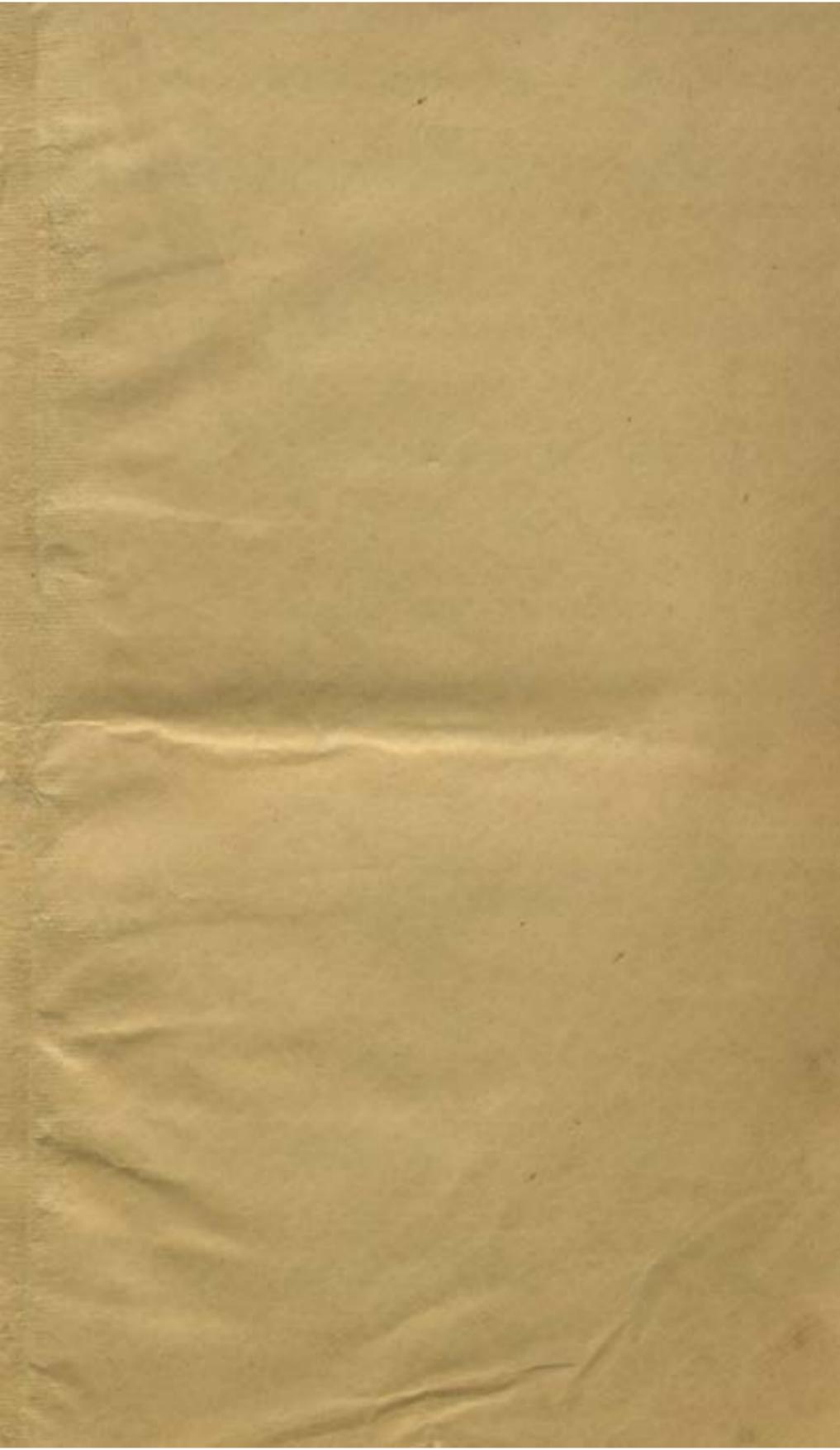


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VOL. XVII.

553

LALLĀ-VĀKYĀNI,

OR

THE WISE SAYINGS OF LAL DĒD,

A MYSTIC POETESS OF ANCIENT KASHMIR.

EDITED WITH TRANSLATION, NOTES, AND A VOCABULARY

125/-

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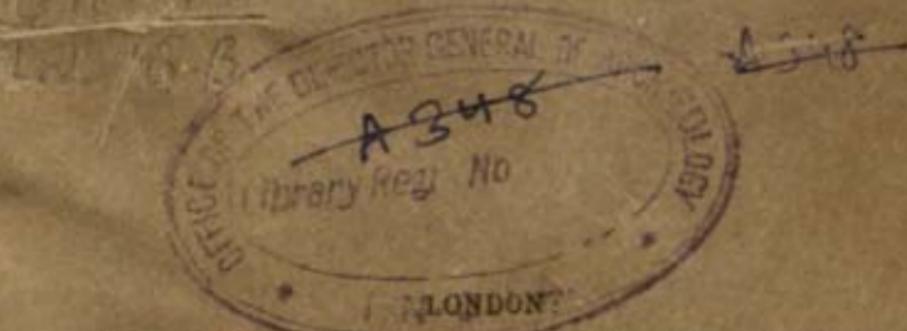
SIR GEORGE GRIERSON, K.C.I.E.,

PH.D., D.LITT., M.R.A.S.,

AND

LIONEL D. BARNETT, LITT.D., M.R.A.S.

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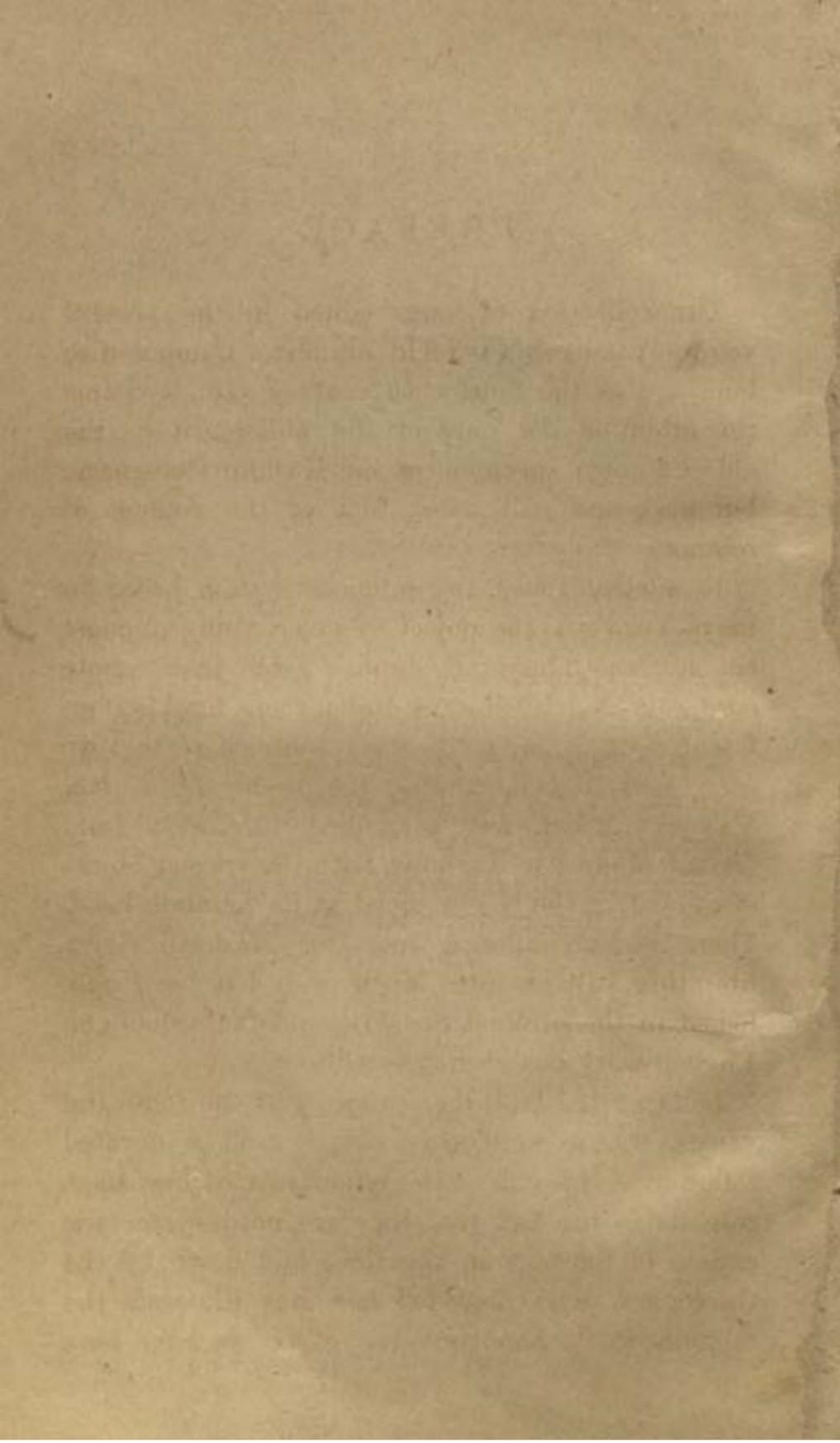
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PREFACE

THE collection of songs edited in the present volume possesses a twofold interest. Composed so long ago as the fourteenth century A. D., it claims the attention not only of the philologist as the oldest known specimen of the Kāshmīrī language, but also, and still more, that of the student of religions.

In ancient times, the religious system based on Śaiva Yōga was the object of much study amongst the learned men of Kashmīr. From that remote corner of North-Western India their teaching influenced the whole peninsula,—so much so that we even read that Rāmānuja, the leader of a rival Vaiṣṇava belief, felt compelled to travel from distant Madras to Kashmīr, with the special object of combating the hostile creed at its fountain head. There is an imposing mass of Kashmīr Śaiva literature still extant: Much of it has been published in the original Sanskrit, and more than one English work has been devoted to it.

Lallā, or Lal Dēd, the authoress of the following verses, was a wandering ascetic, and a devoted follower of this cult. The importance of her songs consists in the fact that they are not a systematic exposé of Śaivism on the lines laid down by the theologians who preceded her, but illustrate the religion on its popular side. What we have here

is not a mere book-religion as evolved in the minds of great thinkers and idealists, but a picture of the actual hopes and fears of the common folk that nominally followed the teaching of these wise men whom they had accepted as their guides. The book, in short, gives an account, often in vivid and picturesque language, of the actual working out in practice of a religion previously worked out in theory. As such, it is a unique contribution to the body of evidence that must necessarily form the basis of a future history of one of the most important religious systems of India.

A word may be added as to the respective shares of those responsible for the preparation of this edition. While each has considered and has discussed what the other has written, it may be roughly assumed that, while the account of the Yōga system and the many notes referring to it are directly, or indirectly, from the pen of Dr. Barnett, the preparation of the text, its translation, the various appendixes, and the vocabulary are the work of Sir George Grierson.

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SYSTEM OF TRANSLITERATION USED

THE system of transliteration is the same as that employed by Sir George Grierson in his *Kāshmīrī Dictionary*.

The *Mātrā*-vowels are represented as follows:

क् क ^० *ka*, क् कि ^१ *ki*, क् कू ^२ *ku*, क् कु ^३ *ku*, क् के ^४ *ke*, के ^५ *kai*,
क् को ^६ *ko*, को ^७ *kau*, क् कि ^८ *kahī*, क् कू ^९ *kō*, क् कु ^{१०} *kū*, का ^{११} *kōkū*,
कोक् ^{१२} *kōkū*, क् कु ^{१३} *kōlū*, क् कू ^{१४} *kōkū*.

The ordinary vowels are represented as follows:

क *ka*, का *kā*, कि *ki*, की *ki*, कु *ku*, कू *kū*, के *ke*, के *kai*,
को *ko*, को *kau*, कि *kahī*, कू *kō*, कु *kū*, का *kōkū*,
कोक् *kōkū*, कु *kōlū*, कू *kōkū*.

ऋ is no longer a vowel, and is represented by *ru*. ॠ is similarly represented by *rē*. Anunāsika is represented by ~. Thus क॑ *kā*,
The Kāshmīrī consonants are:

क् *ka*, ख् *kha*, ग् *ga*, (घ) *gha*, (ठ) *na*.

च् *ce*, छ् *che*, ज् *je*, (झ) *jhē*, ञ् *ñē*.

च् *ta*, छ् *tsha*, ज् *zo*.

ठ् *ta*, ठ् *tha*, ड् *da*, (ঢ) *dha*, (ণ) *na*.

ত্ *ta*, খ্ *tha*, দ্ *da*, (ঘ) *dha*, ন্ *na*.

প্ *pa*, ফ্ *pha*, ব্ *ba*, (ঘ) *bha*, ম্ *ma*.

য্ *ye*, র্ *ra*, ল্ *la*, ব্ *va*.

শ্ *shē*, (ঘ) *shē*, স্ *sa*, হ্ *ha*.

Letters enclosed in brackets are found only in borrowed words, and do not belong to the language.

For further particulars Sir George Grierson's *Kāshmīrī Dictionary*, in course of publication by the Asiatic Society of Bengal, and his *Manual of the Kāshmīrī Language*, published by the Clarendon Press, may be consulted.

For Sanskrit, the ordinary system of the Royal Asiatic Society is followed.

INTRODUCTION

THE verses in the following collection are attributed to a woman of Kashmīr, named, in Sanskrit, Lallā Yogiśwari. There are few countries in which so many wise saws and proverbial sayings are current as in Kashmīr,¹ and none of these have greater repute than those attributed by universal consent to Lal Dēd, or 'Granny Lal', as she is called nowadays. There is not a Kāshmīri, Hindū or Musalmān, who has not some of these ready on the tip of his tongue, and who does not reverence her memory.

Little is known about her. All traditions agree that she was a contemporary of Sayyid 'Ali Hamadānī, the famous saint who exercised a great influence in converting Kashmīr to Islām. He arrived in Kashmīr in A.D. 1380, and remained there six years, the reigning sovereign being Qutbu'd-Dīn (A.D. 1377-93).² As we shall see from her songs, Lallā was a Yogiṇī, i.e. a follower of the Kashmīr branch of the Śaiva religion, but she was no bigot, and, to her, all religions were at one in their essential elements.³ There is hence no inherent difficulty in accepting the tradition of her association with Sayyid 'Ali. Hindūs, in their admiration for their coreligionist, go, it is true, too far when they assert that he received his inspiration from her, but the Musalmāns of the Valley, who naturally deny this, and who consider him to be the great local apostle of their faith, nevertheless look upon her with the utmost respect.⁴

Numerous stories are current about Lallā in the Valley, but none of them is deserving of literal credence. She is said

¹ See, for instance, the *Dictionary of Kāshmīri Proverbs and Sayings*, compiled by Mr. J. Hinton Knowles (Bombay and London, 1885).

² *Punjab Notes and Queries*, ii. 432.

³ Compare verse 8 in the following collection.

⁴ Cf. Lawrence, *Valley of Kashmīr*, p. 292.

to have been originally a married woman of respectable family. She was cruelly treated by her mother-in-law, who nearly starved her.¹ The wicked woman tried to persuade Lallā's husband that she was unfaithful to him, but when he followed her to what he believed was an assignation, he found her at prayer. The mother-in-law tried other devices, which were all conquered by Lallā's virtue and patience, but at length she succeeded in getting her turned out of the house.² Lallā wandered forth in rags and adopted a famous Kāshmīrī Śaiva saint named Sēd Bōy³ as her *Guru* or spiritual preceptor. The result of his teaching was that she herself took the status of a mendicant devotee, and wandered about the country singing and dancing in a half-nude condition. When remonstrated with for such disregard for decency, she is said to have replied that they only were men who feared God, and that there were very few of such about.⁴ During this time Sayyid 'Alī Hamadānī arrived in Kashmīr, and one day she saw him in the distance. Crying out 'I have seen a man', she turned and fled. Seeing a baker's shop close by, she leaped into the blazing oven and disappeared, being apparently consumed to ashes. The saint followed her and inquired if any woman had come that way, but the baker's wife, out of fear, denied that she had seen any one. Sayyid 'Alī continued

¹ Compare the Kāshmīrī saying:—

*hond⁴ marān kina kath,
Lali na lāwūt⁵ Sali na zāh.*

² Whether they killed a big sheep or a small one, it was all the same; Lal had always a stone for her dinner.' For, when she dined in the presence of other people, the mother-in-law used to put a lumpy stone on her platter and thinly cover it with rice, so that it looked like quite a big heap. Still she never murmured. Cf. K. Pr., p. 82, and *Panjab Notes and Queries*, ii. 743.

³ For these, and other stories, see *Panjab Notes and Queries*, i. c.

⁴ See K. Pr. 20, quoted in full on p. 122, below. PNQ. makes another saint, a contemporary of Sayyid 'Alī named Nūru'd-din, the hero of the story; but every version that we have seen or heard elsewhere gives it as above. PNQ. adds that Nūru'd-din, 'not to be outdone in miracles, then disappeared on the spot, and after much searching she found him between two platters in the form of a diamond'. A story very similar to that given above will be found in Mēgutūṅga's *Prabandhacintāmani*, where the hero is a Kṣatriya named Jagaddēva, and the unclothed lady a dancing-girl: Bombay edition (1888), p. 296, and Tawney's translation, p. 186.

his search, and suddenly Lallā reappeared from the oven clad in the green garments of Paradise.

The above stories will give some idea of the legends that cluster round the name of Lallā. All that we can affirm with some assurance is that she certainly existed, and that she probably lived in the fourteenth century of our era, being a contemporary of Sayyid 'Ali Hamadānī at the time of his visit to Kashmīr. We know from her own verses¹ that she was in the habit of wandering about in a semi-nude state, dancing and singing in ecstatic frenzy as did the Hebrew *nābī's* of old and the more modern Dervishes.

No authentic manuscript of her compositions has come down to us. Collections made by private individuals have occasionally been put together,² but none is complete, and no two agree in contents or text. While there is thus a complete dearth of ordinary manuscripts, there are, on the other hand, sources from which an approximately correct text can be secured.

The ancient Indian system by which literature is recorded not on paper but on the memory, and carried down from generation to generation of teachers and pupils, is still in complete survival in Kashmīr. Such fleshly tables of the heart are often more trustworthy than birch-bark or paper manuscripts. The reciters, even when learned Pandits, take every care to deliver the messages word for word as they have received them, whether they understand them or not. In such cases we not infrequently come across words of which the meaning given is purely traditional or is even lost. A typical instance of this has occurred in the experience of Sir George Grierson. In the summer of 1896 Sir Aurel Stein took down in writing from the mouth of a professional story-teller a collection of folk-tales, which he subsequently made over to Sir George for editing and translation. In the course of dictation, the narrator, according to custom, conscientiously reproduced words of which he did not know the sense. They

¹ Nos. 77 and 94.

² See, for instance, p. li of the late Professor Bühler's *Detailed Report of a Tour in Search of Sanskrit MSS. made in Kashmīr, &c.* (Bombay, 1877), where two of these collections are mentioned.

were 'old words', the signification of which had been lost, and which had been passed down to him through generations of *ustāds*, or teachers. That they were not inventions of the moment, or corruptions of the speaker, is shown by the facts that not only were they recorded simultaneously by a well-known Kāshmīrī Pandit, who was equally ignorant of their meanings, and who accepted them without hesitation on the authority of the reciter, but that, long afterwards, at Sir George's request, Sir Aurel Stein got the man to repeat the passages in which the words occurred. They were repeated by him *verbatim, literatim, et punctatim*, as they had been recited by him to Sir Aurel fifteen years before.

The present collection of verses was recorded under very similar conditions. In the year 1914 Sir George Grierson asked his friend and former assistant, Mahāmahōpādhyāya Pandit Mukunda Rāma Śāstrī, to obtain for him a good copy of the *Lallā-vākyāni*, as these verses of Lallā's are commonly called by Pandits. After much search he was unable to find a satisfactory manuscript. But finally he came into touch with a very old Brāhmaṇ named Dharmā-dāsa Darwēsh of the village of Gush.¹ Just as the professional story-teller mentioned above recited folk-tales, so he made it his business, for the benefit of the piously disposed, to recite Lallā's songs as he had received them by family tradition (*kula-paramparācāra-krama*). The Mahāmahōpādhyāya recorded the text from his dictation, and added a commentary, partly in Hindi and partly in Sanskrit, all of which he forwarded to Sir George Grierson. These materials formed the basis of the present edition. It cannot claim to be founded on a collation of various manuscripts, but we can at least say that it is an accurate reproduction of one recension of the songs, as they are current at the present day. As in the case of Sir Aurel Stein's folk-tales, this text contains words and passages which the reciter did not profess to understand. He had every inducement to make the verses intelligible, and any conjectural

¹ The Goosh of the maps. It is about thirty miles from Bāramūla, and is not far from the famous shrine of Sāradā. See Stein's Translation of the *Rājatarāṅgiṇī*, ii. 280 and 288.

emendation would at once have been accepted on his authority; but, following the traditions of his calling, he had the honesty to refrain from this, and said simply that this was what he had received, and that he did not know its meaning. Such a record is in some respects more valuable than any written manuscript.

Besides this collection, we have also consulted two manuscripts belonging to the Stein Collection housed in the Oxford Indian Institute.¹ Both were written in the Sāradā character. Of these, one (No. ccclvi of the catalogue, and referred to as 'Stein A' in the following pages) is but a fragment, the first two leaves and all those after the seventeenth being missing. It is nevertheless of considerable value; for, besides giving the text of the original, it also gives a translation into Sanskrit verse, by a Pāṇḍit named Rājānaka Bhāskara, of songs Nos. 7-49. The Kāshmīrī text, if we allow for the customary eccentricities of spelling, presents no variant readings of importance and is in places corrupt. We have, therefore, not taken account of it; but, so far as it is available, we reproduce the Sanskrit translation under each verse of our edition.²

The other manuscript (No. ccclv—referred to herein as 'Stein B') demands more particular consideration. It contains the Kāshmīrī text of forty-nine of the songs in the present collection. The spelling is in the usual inconsequent style of all Kāshmīrī manuscripts written before Iśvara-kaula gave a fixed orthography to the language in the concluding decades of the nineteenth century,³ and there are also, as usual, a good many mistakes of the copyist. It is, however, valuable as giving a number of variant readings, and because the scribe has marked the metrical accentuation of most of the verses, by putting the mark # after each accented word.⁴ For this reason, and also because it gives a good example of the

¹ See JRAS., 1912, pp. 587 ff.

² Since the above was written, a complete edition of Rājānaka Bhāskara's translation has been printed in Kāshmīr. It covers altogether sixty of Lallā's verses. From this edition, the verses missing in Stein A have been supplied.

³ Iśvara-kaula's spelling is that followed in our printed text.

⁴ Regarding the accentual nature of Lallā's metre, see Appendix III.

spelling of Kāshmīrī before Iśvara-kaula's time, under each verse of our text we reproduce, in the Nāgarī character the corresponding verse, if available, of this manuscript. Except that we have divided the words—a matter which rarely gives rise to any doubt—we print these exactly as they stand in the manuscript with all their mistakes and inconsistencies of spelling.

The order of verses in this manuscript is different from that of Dharma-dīsa's text, and we have therefore, in Appendix IV, given a Concordance, showing the correspondence between the two.

Although there is not much consistency in old Kāshmīrī spelling, the following general remarks may facilitate the reading of the text of Stein B. No attempt is made in it to indicate the existence of *mātrā*-vowels or the consequent epenthetic changes of vowels caused by them.¹ For instance, the word *tot^u* (ततु) is spelt ततो, and the termination *-wōn^u* (वोन्) is spelt वानो. As a rule, long vowels are written in the place of these *mātrā*-vowels, the spelling of the old Prakrit from which Kāshmīrī is derived being thus perpetuated. Thus, we have just seen that *u-mātrā* is represented by *ō*. Similarly, *i-mātrā* is represented by *i*. For instance, *tāmⁱ* (तमि) is spelt तमी, and *tōpⁱtan* (तोपितन्) is spelt तापीतन्. Again, *u-mātrā* is represented by *ū*, as in *trōv^u* (तावू), written चावू.

Kāshmīrī possesses a series of affricatives च ca, छ cha, and ज ja. In Iśvara-kaula's system these are indicated, as shown here, by dots put under the corresponding palatal letters. In Stein B, on the contrary, they are indicated by the palatals without any distinguishing mark—thus च, छ, ज. The true palatals are then distinguished by adding to each the letter ya. Thus—च ca, छ cha, and ज ja.

It is a universal rule in Kāshmīrī that every final surd consonant is aspirated. Thus, *rāt*, night, is pronounced *rāth*,

¹ In our printed text in the Roman character, these are indicated by small letters above the line. Iśvara-kaula indicates them with the help of the sign for *virāma*. Thus, े, े, ॒.

and in Iśvara-kaṇṭa's spelling is written राय्. Before his time it was not customary to indicate this aspiration in writing, and accordingly Stein B spells this word as रात्, and so on in other cases.

Lallā's songs were composed in an old form of the Kāshmīrī language,¹ but it is not probable that we have them in the exact form in which she uttered them. The fact that they have been transmitted by word of mouth prohibits such a supposition. As the language changed insensibly from generation to generation, so must the outward form of the verses have changed in recitation. But, nevertheless, respect for the authoress and the metrical form of the songs have preserved a great many archaic forms of expression.²

As already said, Lallā was a devout follower of the Kāshmīrī school of Yōga Saivism. Very little is yet known in Europe concerning the tenets of this form of Hinduism, and we have therefore done our best to explain the many allusions by notes appended to each verse. In addition³ to these, the following general account of the tenets of this religion has been prepared by Dr. Barnett, which will, we hope, throw light on what is a somewhat obscure subject.

¹ Kāshmīrī, as a distinct language, is much older than Lallā's time. A still more ancient form is preserved by Kalhana (twelfth century A.D.) in *Rājatarangīni*, v. 398. See Stein's note to his translation of the passage.

² This matter of Lallā's language is considered at length in Appendix II.

PRELIMINARY NOTE ON YOGA

I.

1. The object of the discipline called *Yoga* is to emancipate the individual soul (*puruṣa*) from its bondage to the material universe (*prakṛti*). In the term *prakṛti* is included the mental organism, commonly styled in the *Yoga-sūtra citta*. The emancipation is effected by a mental and bodily discipline culminating in a spiritual transformation, in which there comes into existence a permanent intuition revealing the essential distinction (*ticēka*) between *puruṣa* and *prakṛti*. This is the state of *kaivalya*, isolation, which is salvation.

2. The *citta* has five intellectual functions, *vṛttis*. They are: (1) *pramāṇa*, right judgement of real things; (2) *viparyaya*, false judgement of real things; (3) *vikalpa*, imagination without corresponding reality, based on mere words; (4) *nidrā*, 'sleep', i.e. the negative action that occurs in sleep, based on no conception of reality; (5) *smṛti*, memory, continuance of connexion with an object that has been perceived. *Citta* has also five moral functions, the *klēśas*, or 'afflictions', viz. (1) *avidyā*, primal ignorance, by which *puruṣa* imagines itself to be identical with the material *citta*; (2) *asmitā*, the conception of an 'I am', egoism identifying the powers of *puruṣa* and matter; (3) *rāga*, material desire; (4) *dr̥ṣṭa*, hate; (5) *abhinivṛṣṭa*, clinging to embodied life. The *klēśas* move the subject of thought constantly to works, *karma*, from which arise *sāṃskāras* and *vāsanās*, mental predispositions moving him to corresponding future works; and so the vicious cycle goes on in birth after birth for ever, until salvation can be found. To gain salvation the *Yogi* attempts to paralyse the five *vṛttis* of *citta* and wear down the *klēśas* by the various ascetic exercises included under the term *asṭāṅga*, 'eight members'. These are: (1) *yama*, moral discipline in

relation to others; (2) *niyama*, moral discipline in relation to oneself; (3) *āsana*, suitable modes of sitting during meditation; (4) *prāṇāyāma*, regulation of breathing; (5) *pratyāhāra*, retracting the sense-organs from objects of sense; (6) *dhāraṇā*, negative fixation of *citta* by pinning it to an object; (7) *dhyāna*, meditation, positive fixation of *citta*; (8) *samādhi*, perfect stillness of thought, in which all sense of individuality is extinguished. In the course of these the Yogi is supposed to win various miraculous powers (*vibhūti*), in addition to the 'light of intuition', *prajñālōka*. The last three *āṅgas* collectively make the stage of training called *sāmyama*, and culminate in the condition styled *sañjaya samādhi*, 'the stillness of spirit with the seed', namely, the seed of future activity of *citta* and consequent *karma*; or what is nearly the same thing, *samprajñāta samādhi*, stillness of spirit in which, however, the *vyttis* of *citta* are not yet paralysed. To attain the final stage, this kind of *sañjaya* has to be converted into *nirbija*, 'seedless', or *asamprajñāta* 'unconscious', *sañjaya*. This takes place in three phases, called *nirōdha-parināma*, *sañjaya-parināma*, and *ekāgratā-parināma*. In the first of these the activity of the waking state of *citta* is arrested, and its *vyttis* are temporarily paralysed; in the second, the power of *citta* to relate itself to manifold objects is destroyed, and its cognitions are restricted to a single object of inward or outward perception; in the third, the two previous conditions are combined in equal proportion. These are permanent transformations, as a result of which all sense of objectivity disappears from the matter of thought, leaving only the intuition of the distinction between *puruṣa* and *prakṛti*, wherein the *puruṣa* shines for ever in its perfectly pure still radiance.

II.

3. From the first the method of gnosis which we have outlined presupposed certain mystic conceptions of the natural and spiritual world. These in course of time have become more and more important in the Yōgic systems, and have tended to obscure the philosophical and ethical elements in

the primitive Yôga. They may be classified broadly under two heads: (1) the theory of Nature and of salvation by means thereof; (2) the practice of physical means supposed to be efficacious in attaining the latter object. We shall now endeavour to give a general outline of the Yôgic theory of nature in its developed form, noting in advance that it represents only one of the various aspects which have been assumed by Yôga, though perhaps the most important aspect. Our exposition is based upon the following works: *Sirasahitâ*, an anonymous work of some antiquity (quoted as SS.); *Sat-cakra-nirûpana*, by Pûrnânanda (quoted as SCN.); and *Hatha-yôga-pradîpikâ*, by Svâtmârâma (quoted as HYP., in the German translation by H. Walter, Munich, 1893). The references to SS. are according to the text as published in *Sacred Books of the Hindus*, Allahabad, 1914.

4. In Yôgic theory the human body is conceived as a miniature copy or replica of the world without it; the forces by which this microcosm is controlled at the same time operate upon the macrocosm outside, and thus by certain physical and mental processes the Yôgî can win for himself not only supernatural powers over his own body and mind but also a miraculous control over the universe, culminating in the complete translation of his soul into the highest phase of Being, the Absolute (usually conceived as Supreme Sîva) for ever and ever.

5. In the human body the vertebral column is conceived as Mount Mêru, the central mountain of Hindû cosmology. As the macrocosmic sun and moon are imagined to turn round Mêru, so we have a microcosmic sun and moon in the human body: the moon at the top of the vertebral column and the sun at its base (SS. II. 6-12). Among the numerous *nâdis* (veins or arteries: see HYP. p. iv) there are three of supreme importance, *Sušumnâ*, *Idâ*, and *Pingalâ*, which descend from the brain into the pit of the abdomen; and HYP. (p. iii, and text III. 113) says that between the pudendum and navel is a 'bulb' (*kanda*), into which the *nâdis* debouch. *Sušumnâ* is identified with Agni, fire. At the upper end of *Idâ* is the moon, and they are identified; at the lower end of *Pingalâ* is

the sun, and they too are identified (SS. II. 13-20). These three *nāḍis* are in immediate conjunction, *Idā* being on the left hand of *Suṣumnā*, and *Piṅgalā* on the right. *Suṣumnā* rises vertically from the pelvic region along the vertebral column as far as the *Brahma-randhra* (on which see below); there it bends round to the right of the *Ājñā* circle (see below, § 18) and passes up into the left nostril. In the centre of *Suṣumnā* is a *nāḍi* called *Citrā*, which is said to be of five colours, and to be the *upādhi* of the body, and to have the *Brahma-randhra* at its upper end (SS. II. 18-19, V. 124). The *Brahma-randhra* is the upper extremity of *Suṣumnā*, and of the inner *nāḍi* enclosed in *Suṣumnā*.

6. SCN. refines somewhat upon this theory by asserting that inside *Suṣumnā* there is a bright *nāḍi* called *Vajrā*, and that inside *Vajrā* is another *nāḍi* called *Citrinī*, which passes through all the six circles attached to the spine, to which we shall come presently (§§ 9 ff.). In the centre of *Citrinī* is the *Brahma-nāḍi*, a subtle duct representing pure knowledge and bliss. At the lower mouth of *Suṣumnā* is the *Brahma-drāra*, or 'Door of Brahma', where are the 'knots' (*granthi*: see HYP. p. xvii¹). Cf. also HYP. pp. v, vii.

7. Sometimes, to continue the analogy of microcosm to macrocosm, *Idā* is identified with the Ganges, *Piṅgalā* with the Jamnā, and *Suṣumnā* with the Sarasvatī, and the point where they meet, at the mouth of the *Brahma-randhra*, is called *Triveṣi* (Tribeni, the meeting place of the Hugli or Ganges, Jamnā, and Sarasvatī, in Hooghly District); by daily spiritual contemplation of this union, corresponding to the physical act of bathing at the real Tribeni, the Yogi may win salvation for his ancestors and himself (SS. V. 103 ff., 130 ff.). Sometimes the sacred city of Benares (*Vāriṇasī*) is localized in the microcosm by styling *Idā* *Vāraṇā* and *Piṅgalā* *Asi*, so that their place of union at the *Brahma-randhra* is *Vārāṇasī*, the residence of Viśvanātha, the Lord of the Universe (SS. V. 100-1).

¹ Some writers speak of three knots: the *Brahma-granthi* in the *Anāhata*-circle, the *Viṣṇu-granthi* in the *Viśuddha*, and the *Eudra-granthi* in the *Ājñā*.

8. The microcosmic moon at the top of the vertebral column, which is said to consist of eight and sometimes of sixteen digits, is always exuding nectar, which flows downwards. Half of this nectar passes through *Idā*, on the left side, and there becomes water for the nourishment of the body. The other half goes through *Suṣumnā* into the vertebral column, and thence down to the base of the latter, where it meets the microcosmic sun. This sun, which has twelve digits, casts its rays upwards through *Piṅgalā* along the right side of the body, and thence through the system (SS. II, 6-12, V. 145).

9. In the abdomen, in the middle of the sphere of the sun, is the *Vaiśvīnara* fire, which effects the process of digestion in the body (SS. II, 32-34). In the same region is situated the first of the *cakras* or circles, which are conceived as being of the form of lotuses, attached at intervals to *Suṣumnā* (cf. HYP. p. xiv). The first circle is the *Mūlādhāra*, or simply *Ādhāra*, and is imagined to be a lotus of four digits in width, situated two digits above the anus and two digits below the penis. In the pericarp of this lotus is a triangular space representing the *yōni* or female organ. On this space dwells the *Kula-Kuṇḍalinī* (or simply *Kuṇḍalinī*), who is the *Śakti* or *Cic-chakti*, the power of spirit, the creative force of the phenomenal universe (cf. HYP. p. xiii). She is golden of hue, like a streak of lightning; when at rest, she sleeps rolled up in three and a half coils, like a serpent, with her tail in her mouth, inside the lower orifice of *Suṣumnā*. On her left is *Idā*, which coils round *Suṣumnā* and finally enters the right nostril; on her right is *Piṅgalā*, proceeding in the reverse way upwards and debouching into the left nostril (SS. II, 21-31, V. 56 ff., 124). SCN. 5 ff. adds to these details the information that *Mūlādhāra* represents earth, and is the seat of Brahma, and it locates the *yōni* (which is called *Traipura*; cf. below, § 21) at the mouth of *Vajrā* (§ 6).

10. *Kuṇḍalinī* is sometimes termed *Vāg-dēvī* or Goddess of Speech, the *Śakti* of *Viṣṇu*, the mother of the three *Gunas*, the Seed of Being (*bija*). Over her sleeping form broods the *Kāma-bija* or 'seed of Love', a bright spiritual radiance endowed with the powers of knowledge and action, which

circulates through the body. This Kāma-bija is also styled *Svayambhu-liṅga*, the phallie symbol of the Self-created Being Śiva (SS. V. 57-62).

11. SCN. 9-12 has a very similar account: it adds that around the *yoni* there blows a red wind called Kandarpa (the same as Kāma, Love); in the *yoni* is the Svayambhū-liṅga, having the hue of molten gold, and facing downwards; above this is Kundalinī, who is like a lotus-fibre and lightning, and covers with her face the orifice of Suṣumnā. It also states that in the midst of Kundalini is *Paramā Kalā* or *Paramēśvarī*, or *Mahāprakṛti*, the super-subtile principle of Bliss which is like lightning, and illuminates the universe (SCN. 13).

12. The *yoni* and the *liṅga* upon it are known as the *Kula* or Home, the site of the Power of Phenomenal Being: we shall return to this anon (§ 19).

13. A little distance above Mūlādhāra, at the base of the penis, is the second circle, *Svādhiṣṭhāna*, conceived as a red lotus with six petals (SS. V. 75 ff.). It represents Varuṇa, and is the seat of Viṣṇu (SCN. 15 ff.).

14. The third circle is *Maṇipūra*, a golden lotus of ten petals by the navel (SS. V. 79 ff.). SCN. holds that it is blue, and that it represents Agni, and that Rudra dwells on the inverted triangle (*yoni*) at its centre (SCN. 20 ff.).

15. The fourth circle is *Anāhata*, a red lotus of twelve petals situate in the heart; in it is a flame styled *Bāṇa-liṅga* (SS. V. 83 ff.). It represents Vāyu or Wind; in the double triangle within it dwells Iśāna; in the middle of this double triangle is a *yoni* or triangle known as *Trikonā Śakti*, within which is the golden Bāṇa-liṅga, on the head of which is a lotus of eight petals, the seat of Lakṣmī (SCN. 23 ff.).

16. In this lotus dwells the *Prāṇa* or breath of life,¹ together with the *vāsanās* or influences of former works upon the soul, the *karma* thereof, and its *ahamkāra* or principle of egoity (SS. III. 1-8).

¹ Besides *Prāṇa* or outward breath Yōga recognizes also *Apāna*, breath going downwards in the anus; *Samāna*, in the navel; *Uddāna* in the throat; *Vyāna*, circulating through the body, besides some others; SS. III. 1-8, *Gheranda-saṁhitā*, V. 60 ff. &c.

17. Above Anāhata, and situate in the throat, is the circle *Viśuddha*, a golden lotus of sixteen petals (SS. V. 90 ff.). SCN. adds that it represents Ākāśa or ether, and is the residence of Sadaśiva, and ascribes to it the colour of smoke (SCN. 29 ff.).

18. The sixth circle is *Ājñā*, a lotus of two petals between the eyebrows, which contains the mystic force called *akṣara-bija* (SS. V. 96 ff., 145 ff.). It is of the colour of the moon. In its pericarp is the seat of Śiva called *Itara*, in the form of a *linga*, like a series of lightnings; it is *parama-kula-pada*, the highest stage of the Kula, in which Śiva and his consort Śakti are half and half, *ardhāngi*, in mutual fusion. In it is envisaged Paramātman, the Supreme Self, as creator of origin, maintenance, and dissolution of the cosmos, like a halo of the light of fire, sun, and moon. After death the Yōgī who has fixed his breaths on this seat of Viśnu enters here into Param Brahma (SCN. 34-40).

19. Above all these circles is the highest of all, *Sahasrāra*, conceived as a lotus with a thousand petals, situated at the base of the palate. On its pericarp is a reversed triangular space or *yōni*, in the centre of which is the Brahma-randhra or upper extremity of Suṣumnā. On this *yōni* (or below it, according to SS. V. 145) is the Moon, whose nectar flows downwards through the system (SS. V. 103 ff., 122 ff.); its place is within the sinus of the forehead (SS. V. 148). *Sahasrāra* is conceived as Mount Kailāsa, the home of Śiva; and as representing the sphere of the Absolute or Transcendental Being, Parama-Śiva or Paramēśvara, as opposed to the sphere of cosmic action or Kula, it is styled *A-kula* or *Na-kula*. It is thus the physical as well as the spiritual antithesis of the Kula at the lower end of Suṣumnā (SS. V. 151 ff.).

20. As usual, SCN. refines on this. It describes *Sahasrāra* as having a thousand red petals facing downwards, and containing fifty letters of the alphabet from *a* to *kṣa*. It contains the full moon without the hare (our 'man in the moon'), and in its central *yōni* the Yōgī should contemplate the Void (SCN. 42 ff.). In the void of this *yōni* is the sixteenth digit of the Moon; it is called *Amā* or *Anā*; it is like lightning,

and is thin as one-hundredth part of a lotus-fibre ; it conveys the nectar flowing from Sahasrāra. Inside Amā is the digit *Nirvāṇa*, which is fine as a thousandth part of a hair, curved like the new moon, bright as twelve suns, the tutelary deity (*adhidaivata*) of living creatures. In the middle of Nirvāṇa is *Apūrva-nirvāṇa-sakti*, which is thin as the ten-millionth part of a hair and bright as ten million suns, the creator of the threefold world and dispenser of the knowledge of Brahma, the life of all creatures. Inside this Apūrva-nirvāṇa is the *Śiva-pada* or seat of Siva, or Param Brahman, also called *Hamsa-sthāna*, the Swan's Home, the revelation of salvation and state of eternal bliss (SCN. 48-51).

21. As the object of metaphysical contemplation is to merge the individual soul into the absolute All-Spirit, so the object of Yōgic contemplation is to absorb the Kundalinī in the microcosm, representing the macrocosmic Energy, into Sahasrāra, typifying the Absolute, whereby the Cosmos is merged into the infinite bliss of Paramēśvara. In order to effect this transit of Kundalinī through Suṣumnā and the Brahma-randhra into Sahasrāra, the *nāḍis* must, by the exercise of *prāṇāyāma*, be blocked up with air introduced into them by inspiration (*pūraka*) and retained in them (*kumbhaka*);¹ the normal circulation of the air through the system, which causes the continuance of the soul's imprisonment in the body, is arrested by this stoppage of the air. Then Kundalinī, when she has been aroused to sufficient energy by mystic exercises, passes up through Suṣumnā, bursting the eight knots (§ 6) that bind the *nāḍis*, and enters through the Brahma-randhra into Sahasrāra, the realm of the Absolute (SS. V. 127 f.). But long training is needed before Kundalinī can be stimulated to this supreme effort. An earlier stage of the training is passed in Mūlādhāra. The Yōgi after taking a deep inspiration fixes his thought upon the lotus of Mūlādhāra and compresses the *yōni* in it, meditating upon Kāma, the Spirit of Love, who dwells in the *yōni*, and conceiving in the flame above it a union as Siva and Śakti. Then Kundalinī, styled Tripurā

¹ The final expiration of this retained air is called *rēcaka*.

as comprising the three principles fire, sun, and moon, begins to rise in Suṣumnā, and after drinking the nectar streaming down it returns to the Kula (SS. IV. 1-5, V. 61 ff.). *Mudrās*, or various postures of the body, are practised in order to increase mechanically the activity of Kundalinī. These methods, with further contemplation of the higher circles up to Ājñā, stimulate Kundalinī to such a degree that in the last stage the Yogi is able to bring her up into Sahasrāra. By long practice his *citta-vṛttis* (activities of the material organ of thought) become absorbed in the Akula, the Absolute; his *saṃādhi* becomes one of perfect stillness. Drinking the lunar nectar of Sahasrāra, he overcomes Death (cosmic, conditioned being) and the Kula (SS. V. 151 ff.).

22. SCN. 52 instructs the Yogi, after due practice of the *yamas* and *niyamas* (above, § 2) and spiritual purification, to stimulate Kundalinī to burst the Svayambhu-linga, and to bring her with the sound of the mystic syllable *hum* to the Brahma-dvāra (§ 6), in the centre of Mūlādhāra. She then bursts the *lingas* in Anāhata and Ājñā, and at the Brahma-mandhara unites with Parama-Siva, shining like a bright thread of lightning. The Yogi should bring her together with his soul (*jivātman*) into Sahasrāra, and there contemplate her as supreme and as Caitanya, spirit. When she has there drunk the red nectar from Siva, she returns to Mūlādhāra by the way whereby she came. Then he should make a libation of this nectar to the deities of the cosmos, whereby he obtains immunity from future birth and assurance of absorption into the Infinite.

23. Yogic writers often dwell upon the phenomena of the Nāda. Of the cosmological significance of this term we shall speak below (§ 24); here we need only notice its physical aspect, in which it signifies the mystic sound, or *anāhata-dhvani*, heard by the Yogi in the Suṣumnā in the interior of his body. Several varieties of this Nāda are mentioned in HYP. IV. 69 ff. The first of them is the sound caused in the ether of the heart when the exercise of *prāṇayāma* (§ 2) has loosened the *brahma-granthi* or knot of Brahma in the Anāhata circle. Sometimes the sound is identified with the mystic syllable *Om*.

Probably the idea was suggested by the noise heard on closing the ears with the hands, to which HYP. IV. 82 refers.

24. Yogic works, in common with the Tantras, often refer to a theory of cosmogony of which the leading idea is as follows. The Puruṣa, Absolute Spirit, Para Siva, or Brahma, and the Prakṛti, identified with the Supreme Śakti, are eternally coexistent. Like Puruṣa, Prakṛti is to be conceived as both unqualified and qualified; through Her universal presence as the principle of cosmic Bliss, Puruṣa reveals Himself in all finite being. Essentially they are two in one and one in two. Creation begins when from Him as affected by Her, i.e. as *niṣkala*, there issues the primal Bindu or 'drop' (the dot representing the final nasal sound at the end of the mystic syllable Ōm). The same idea is sometimes expressed more fully by the statement that Prakṛti by contact with Puruṣa becomes spiritualized (*cin-mātrā*), and in an effort towards creation She becomes solidified and changes into the primal Bindu. In the latter Śiva and Śakti exist together in an as yet undissolved union, shrouded in the bonds of Māyā, bearing the potentialities of cosmic creation, continuance, and dissolution. It is imagined as existing in the form of a grain of gram or pulse in the Sahasrāra of the microcosm (see above, § 19), where it composes the Void (§ 20) or Brahmapada there. This primal Bindu—under the influence of Time, according to some—divides itself into three, a gross or seminal Bindu, the germ of the material universe, a subtle Bindu which contains the *guṇas* or modes of matter (the well-known Sattwa, Rajas, and Tamas), which is termed Nāda, and a supreme Bindu. Nāda literally means 'sound', and denotes or is denoted by the semicircle under the *bindu* or dot on the syllable Ōm (ॐ). From the Bindu as it thus divides itself arises an inarticulate sound styled Śabda-Brahman, 'Speech-Brahman', from which emerge, according to some, the three cosmic Powers of Knowledge, Will, and Action: others derive from it the genesis of the material principle of the finite universe, Mahat or Buddhi, and its evolutes. The theories of cosmic evolution that are connected with all this are extremely complicated and obscure, and

hardly repay study. But it may be well to call attention to the similar theory of the Śaiva Siddhānta, one school of which teaches that from Pure Māyā emanates Nāda (Vāk), the elemental sound or Logos, and from Nāda the Bindu or cosmic germ, from which are successively evolved the principles of the finite universe; in this theory Śiva includes the Trinity consisting of *Pati*, *Paśu*, and *Pāśa*, or 'Lord', 'Herd', and 'Bond', i.e. Supreme Being, souls bound in the fetters of finitude, and the three forces binding them, which are *Māyā*, *Āṇava* or *Avidyā*, the power of darkness obscuring the native light of the soul, and *Karma*, the mechanical influence of former works upon present experience. Pure Māyā is almost the same conception as that of Śakti as explained above.

25. So far we have dealt with Nāda and Bindu in their general macrocosmical aspects, but they also play a prominent rôle in the microcosm of the individual. The following account is taken from the *Śiva-sūtra-vimarsinī*¹ of Kṣemarāja. We have seen (§ 9) that Kundalinī, or Śakti, resides within the Mūlādhāra, ordinarily sleeping rolled up in coils like a serpent. This serpent-like Kundalinī surrounds the microcosmic Supreme, who is in the shape of a minute dot of light. The first stage towards enlightenment occurs when a man obtains glimpses of this dot of light. By this the dot is set in motion, and rouses the Kundalinī, or Śakti, from her sleep. She wakes with a great sound (*nāda*) and becomes conscious. The soul is thus illuminated by a flash of the supreme light of consciousness. The Śakti, being merely the immanent aspect of the Supreme, is identical with Him. It is this flash of light, or *bindu*, and this sound of Śakti, or *nāda*, that are mystically represented by the *nāda-bindu* of the syllable *ॐ*, written , with *anunāsika* (‘), of which the dot represents the *bindu*, and the semicircle the *nāda*. By a further extension of the metaphor, this *nāda-bindu* is thus considered to be a representation of the Ultimate Supreme.

26. Inasmuch as the divine Śakti reveals herself in sound,

¹ A translation of this work by P. T. Shrinivas Iyengar has been published in the *Indian Thought Series*, Allahabad, 1912.

Word or Logos, the elements of speech, namely the syllables and their combinations, have a profound mystic significance in Śaiva doctrine. Hence there has arisen a copious literature on the mysteries of the letters of the alphabet and their groupings in spells (*mantras*), of which some idea may be gathered from the paper 'On the Sūradā Alphabet' in *Journ. Royal Asiatic Society*, October, 1916.

27. Appendix. In the preface to the translation of SS. in the *Sacred Books of the Hindus* it is suggested that the *cakras* and other terms of Yōgic anatomy correspond more or less to real parts of the human body, and the following identifications are proposed :—

Citrā : the grey matter of the spinal cord.

Brahma-randhra : the central canal of the spinal cord (but by modern Hindus identified with the anterior fontanelle).

Mūlādhāra : the sacral plexus.

Maṇipūra : the epigastric plexus.

Anāhata : the cardiac plexus.

Viśuddha : the laryngeal or pharyngeal plexus.

Ājñā : the cavernous plexus.

Sahasrāra : the medulla oblongata.

Suṣumṇā : the spinal cord.

Idā : the left sympathetic cord.

Piṅgalā : the right sympathetic cord.

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 vāsanā, 2; 16.
 Vāyu, 15.
 vertebral column, 5.
 vibhūti, 2.
 vikalpa, 2.
 viparyaya, 2.
 Viṣṇu, 13, 18.

viṣṇu-granthi, 7 note.
 Viṣṇu-Sakti, 10.
 viṣuddha (circle), 17; anatomical
 identification, 27; 7 note.
 Viśvanātha, 7.
 vivēka, 1.
 void, 20, 24.
 vṛtti, 2.
 vyāna, 16 note.
 yama, 2; 22.
 yōni, 9, 11, 12, 14, 15, 19, 20,
 21.

ERRATUM.

Page 131, l. 3 from bottom, *after cerebrals add* and *dentals*.

Lallā Vākyāni

LALLĀ-VĀKYĀNI

1.

*abhyōs^k savikās layē wōthū
gaganas sagun myūlū sami braṭā
shūn gol^u ta anāmay mōlū
yuhuy wōpadēsh chuy, baṭā !*

2.

*wākh mānas kōl-akōl nā atē
bhōpi mudri ati nā pravēsh
rōzan shiwa-shēk^oth nā atē
mōl^uyēy kūh ta suy wōpadēsh*

[Rājānaka Bhāskara's Sanskrit translation of 1 and 2.

*abhyāsēna layam nītē drśyē śūnyatvam āgatē
sākṣirūpam śīryatē tac chāntē śūnyē 'py anāmayam
vān mānasam ca tanmudrē śivashakti kulākulē
yatram sarvam idam līnam upadēsam paraṇu tu tat*

(From the printed edition.)

The following is the text of 1 and 2 in Stein B:—

अभ्यासो सविकास ॥ लय उत्त्वो [v. 1. चन्द्र] ॥
गगनस ॥ गगुन [sic] मिलो संचढ़ा ॥
मूल्य गलो ता अनामय ॥ मुतो
एङ्गय ॥ उपदेश ॥ छोयी भढ़ा ॥ १५ ॥
वाह मानुस ॥ कुलकीच ॥ ना यत्ति ॥
कुपिय सुद्रा नाति नाति प्रवेश ॥
रजन दिवस ॥ शिवशत्त ना यत्ति ॥
मुतो को ॥ ता सोयी उपदेश ॥ १४ ॥]

1. When by repeated practice (of *yōga*) the whole expanse (of the visible universe) hath ascended to absorption;

When the qualified (universe) hath become merged within the Ether;

When the ethereal Void itself hath become dissolved, then naught but the Weal hath remained.

The true doctrine, O Brāhmaṇa, is but this alone.

2. There is there no word or (thought of) mind. There is there no non-transcendent or transcendent.

Not by vow of silence, not by mystic attitudes, is there entry there.

Not there dwell Śiva and his Śakti.

If there remaineth somewhat, that is what the doctrine teacheth.

1. The universe is here called 'that which has wide expanse', i.e. the wide expanse of creation. In the consciousness of the devotee who has attained to enlightenment it is recognized as being really an illusive emanation from the Supreme, and this recognition causes, to the consciousness of the devotee, its reabsorption in Him. Before the absorption of the universe, it has qualities.

Gagan, the sky, means the wide expanse of empty space, and, hence, the principle of *ākāśa*, ethereality, or of vacuity, with which it is identified in the third line. *Trāṭh* is the splash of water upon water, and, just as water falling with a splash into water is utterly united with that into which it falls, so the perception of the visible world is, as it were, at one splash, lost in and becomes one with the Void. This Void is not the ultimate Supreme, but is the first stage in His apparent evolution, in which he associates Himself with *Māyā*, or cosmic illusion, and thereby becomes subjected to limited individual experience. For further particulars, see the Note on *Yōga*, § 24 and Vocabulary, s. v. *shūnī*.

Transcending this stage, the soul loses all consciousness of limited individuality, and becomes absorbed in the

Supreme as unlimited pure consciousness and nothing else. This it is that is the aim of the devotee.

2. 'There', i.e. in the Supreme. The *kōl*, or family (Sanskrit *ku/a*), is the group consisting of the *jīva* (individual soul), *prakṛti* (primal matter), space, time, ether, earth, water, fire, and air. The *akōl* is that which transcends these. Hence, *kōl-akōl* means the totality of all creation, or the visible creation and that which transcends it. For the transcendental meaning of these words, see Note on *Yoga*, §§ 12, 19.

Vows of silence and the like do not lead directly to Him. The utmost they can do is to lead the mind to that knowledge of the Supreme which brings it into union with Him.

The 'somewhat', i.e. the ineffable Supreme, is not even Śiva and his Śakti, or energetic power, for these have form and name, while the Supreme has neither.

3.

Lal bōk drōyēs lōla rē
bhāṣlān lūstum dēn kyōh rāth
wuchum pāṇḍith pananī garē
suy mē roṭ^umas nēchatur ta sāth

4.

dāniāk dam kor^umas daman-hālē
prazalyōm diph ta nanyēyēm zāth
and^uryum^u prakōsh nēbar bhoṭum
gaṭi roṭum ta kūr^umas thaph

[Rājānaka Bhāskara's Sanskrit translation of 3 and 4.

*lallāhaṁ nirgatā dūram anrēṣṭuṁ śāmkarām vibhūm
 bhrāntvā labdhō mayā svāmin dēhē dēvō grhē sthituḥ
 tataḥ prāṇādīrōdhēna prajvālyā jñānaadīpikām
 sphuṭaiś dṛṣṭō mayā tatra cītvarūpō nirāmayaḥ*

(From the printed edition.)]

3. With passionate longing did I, Lallā, go forth.

Seeking and searching did I pass the day and night.

Then, lo, saw I in mine own house a learned man,

And that was my lucky star and my lucky moment when I laid hold of him.

4. Slowly, slowly, did I stop my breath in the bellows-pipe (of my throat).

Thereby did the lamp (of knowledge) blaze up within me, and then was my true nature revealed unto me.

I winnowed forth abroad my inner light,

So that, in the darkness itself, I could seize (the truth) and hold it tight.

In these two verses Lallā relates her own spiritual experiences.

3. She had wandered fruitlessly far and wide in search of the truth. In other words, she had made pilgrimages to holy places, and sought for salvation through formal rites, but all in vain. Then suddenly she found it in her own home, i.e. in her own soul. There she found her own Self, which became to her the equivalent of a *guru*, or spiritual preceptor, and she learned that it and the Supreme Self were one.

4. Suppression of breath is one of the most necessary *yoga* exercises. See Note on *Yoga*, § 21, and Vocabulary s. vv. *nādi* and *prān*, 2. Lallā compares the air-passages to the pipe of a bellows, by gently compressing which the feeble light of a lamp is allowed to blaze up. Otherwise it would be blown out.

It was the light, not the lamp, which she winnowed forth abroad. That is to say, the light which had at first burnt dimly in the inmost recesses of her soul, now suffused her whole being.

5.

par tōy pān yēm' som' mōn'
yēm' hyu' mōn' dēn kyōh rōth
yēmisay aduy' man sōpon'
tāmiy dūthuy sura-guru-nāth

[Rājānaka Bhāskara's Sanskrit translation.

ātmā parō dīnām rātrir yasya sarvam idām samam
bhātām advaitamanasas tēna dṛṣṭō 'marēśvaraḥ

(From the printed edition.)

The following is the text of Stein B :—

पर ता पान् ॥ यमी समोद्य मानो
हिहोद्य मानोन् दिन् त रात् ॥
यमी अद्य मन् सम्पन्नो
तमी दिद्वो मुरगुरुनाथ् ॥ २१ ॥

The MS. numbers this 20 by error.]

He who hath deemed another and himself as the same,

He who hath deemed the day (of joy) and the night (of sorrow) to be alike,

He whose mind hath become free from duality,

He, and he alone, hath seen the Lord of the Chiefest of gods.

Duality is the considering God and nature to be distinct. The true believer, who 'sees God', is one who recognizes that God is all in all, and that all creation, and all experiences, are but modes of Him. For the curious expression *sura-guru-nāth* for 'the Supreme', see Vocab. s. v. *guru*.

6.

śidānandaś jñāna-prakāshē
yimav byūn^u tīm zīwānt^ī mōkhāt^ī
vishēmis samsāranis pāshē
abōt^ī gandāh shēth-shēt^ī dit^ī

[Rājānaka Bhāskara's Sanskrit translation.

cidānandō jñānarūpāḥ prakūśikhyō nirāmayaḥ
yair labdhō dēhavantō 'pi muktōs tē 'nyē 'nyathā sthitib

(From the printed edition.)

The following is the text of Stein B:—

चिदानन्दस् ॥ त ज्ञानप्रकाशस् ॥
 यमु चिनो तीम् ॥ ज्ञूवन्तीय् ॥ मुक्ती ॥
 विषमीस् संसारनीस् ॥ पाशस् ॥
 चतुर्धि गण्डा शत् ॥ शत् दिती ॥ ३१ ॥]

They who have gained experience of the Knowledge-light,—of that Self which is compact of pure spirit and of bliss,

They, while yet alive, have gained release (from earthly births).

But, to the tangled net of continual rebirth,
 Have ignorant fools added knot by knot in
 hundreds.

Parama Śiva, the Supreme Self, has two aspects, as the *Śiva-tattva* and the *Sakti-tattva*. The former is pure Spirit, the pure light of Intelligence, without anything to shine upon. The latter is perfect Bliss, the supremest Self-satisfaction, absolute Rest. The ideas of pure Spirit and Bliss therefore comprise the whole idea of the Supreme Deity. The object of the devotee is to gain a perfect knowledge of Him, and to recognize that He is the Absolute Self of all things. The 'ignorant fools' are those who have not acquired this knowledge, and who are therefore born and reborn again. See *Kashmir Shaivism*, pp. 62, 64.

7.

nāthā ! nā pān nā par zōnum*
 sadōyⁱ bōdum yih kōdēh†
 8^ah bōh lōh 8^ah myūlū nā zōnum
 8^ah kus bōh kōssa chuh sandēh

* V. l. nā parzōnum

† V. l. sadōyⁱ gōrum yēkuy dēh

[Rājānaka Bhāskara's Sanskrit translation in Stein A.¹

¹ See p. 5.

*nātha na tvam na cātmāpi jñātō dēhābhimānataḥ
svasyākyam ca trayā tēna ka avām iti ramāsayah*
(MS. has *svasyākam*.)

The following is the text of Stein B :—

नाथा पाना ना पर्वीना
साधित् वाधिम् एह् कुदेह ॥
चि भु चू मि मिलो ना जाना
चू कु भु कु छो सन्देह ॥५॥]

7. Lord, I have not known myself or other than myself.

Continually have I mortified this vile body.

That Thou art I, that I am Thou, that these are joined in one I knew not.

It is doubt to say, 'Who am I?' and 'Who art Thou?'

Or, if we adopt the alternative readings :—

Lord, I have not recognized myself (as one with Thee).

Continually have I shown affection for this single body.

That Thou art I, &c., as above.

An impassioned declaration of the oneness of the Self with the Supreme Self. Lallā declares that in her ignorance she has not known the true relation of herself to others. In other words, she has clung to the conception of her personal identity, and been ignorant of the real nature of her Self, as only one manifestation of the Supreme. She has worn her body out by attempting to gain salvation by good works, not recognizing that these lead only to further transmigrations and are all in vain. The only hope of salvation is the recognition of the identity of her Self with the Supreme. To wonder who I am, and who He is, i.e. to doubt this identity, is indeed the fatal doubt of doubts.

In the alternative text, the meaning is much the same, though couched in somewhat different language.

8.

Shiv wā Kēshēv wā Zin wā
 Kamalaza-nāth nām dōrin yuh
 mē abali kōstān bhawa-ruz
 suh wā suh wā suh wā suh

[Rājānaka Bhāskara's Sanskrit translation in Stein A.

śivō vā kēśavō vāpi jinō vā druhinō 'pi vā
 saṁśirarōgēṇākrāntām abalām mām cikitsatu

The following is the text of Stein B:—

शिव् वा केशव् जिन् वा कमलज् ॥
 नाथा नाव् धारिनिय् यी यो ॥
 सो मि अवलि कासीतन् भवरज्
 सो वा सो वा सो वा सो ॥२॥

Let Him bear the name of Śiva, or of Kēśava, or of the Jina, or of the Lotus-born Lord,—whatever name he bear,—

May he take from me, sick woman that I am, the disease of the world,

Whether He be he, or he, or he, or he.

By whatever name the worshipper may call the Supreme, He is still the Supreme, and He alone can give release. Kēśava means Viṣṇu; by the name of 'Jina' is indicated both a 'Jina', the Saviour of the Jains, and also the Buddha. I suspect that here it is confused with the Arabic *Jinn*, the 'genius' of the Arabian nights. The Lotus-born Lord is Brahmā.

9.

bān gołū tōy prakāsh āv zūnē
 bāndār gołū tōy mōluy bēlē
 bēlē gołū tōy kēh-ti nā kūnē
 gay bhūr bhūvah swar vēsarzith-kēh*

* V. I. swar mīlith ta kołū

[Rājānaka Bhāskara's Sanskrit translation from Stein A.

*bhānau naṣṭē kāśatē candrabimbam
tarśi naṣṭē kāśatē cittam eva
cittē naṣṭē dr̥ṣyajātām kṛṣṇā
pr̥thvyaśidām gacchati kvāpi sarvam*

The following is the text of Stein B :—

भान् गलो मुप्रकाशा जीनि
चन्द्र गलो ता मुतो चिन् ॥
चिन् ॥ गलो ता किंह ना कोनि
गद् भवा विसर्जन् कित् ॥ २१ ॥]

When the sun disappeared, then came the moonlight;

When the moon disappeared then only mind remained;

When (absorbed in the Infinite) mind disappeared, then naught anywhere was left;

Earth, ether, and sky all took their departure.

Or, if we take the variant reading, the last line would run :—

Then whither did earth, ether, and sky go off (absorbed) together (in vacuity) ?

Regarding this verse, see Vocab. s.v. *sōm*. The moon and the sun represent, respectively, the uppermost and lowest seats of action, or *cakras*. When, by intense mental absorption, or *yōga*, these disappear, or cease to be present to consciousness, the devotee is conscious of the existence of nothing except his thinking faculty or mind. When this is finally absorbed in the Supreme, all sense of difference between the individual spirit and the Universal Being is sunk in the all-consuming consciousness of All-Being, All-Light. See Note on *Yōga*, §§ 5, 21.

10.

wōth rainyā ! arbuṇ sakhar
 athē al-pal wakhur hēth
 yod"wanay zānak̄ parama-pad akhēr
 hishiy khōsh'-khōr kētha khēth

[Rājānaka Bhāskara's Sanskrit translation from Stein A.]

uttis̄tha sāktikastri team pūjayēśām surāśibhī^h
 yadi jñātām akṣaram tāt trayā tēndpi kā kṛatiḥ

(MS. has jñānam, corrected to jñātām.)

The following is the text of Stein B :—

उत्थ रेत्या अर्दने सखर् ॥
 अथि अल् ॥ पल् ॥ ता अखुर् ॥ हित् ॥
 यिद् जानक् परमो पद् ॥ अचुर् ॥
 खंशे खरु छंशे खुश् कित् ॥ १६ ॥

The last line has been corrected in the MS., and this is what seems to be intended. But the reading is unintelligible, and very doubtful. A better reading will be found in verse 77.]

Arise, O Lady, set out to make thine offering,
 Bearing in thy hand wine, flesh, and cates.
 If thou know the syllable that is itself the
 Supreme Place,

Thou (wilt also know that) if thou violate the
 custom it is all the same. What loss is there
 therein ?

The lady is a diligent worshipper of Śiva, with all the necessary rites, and is apparently a follower of the left-handed sect, that consumes wine and flesh, and performs less reputable acts as a part of worship, which are not consonant with regular Hindū *ācāra*, or custom.

Lallā points out that the violation of her Hindū custom, by the performance of these Kaula sacraments, is unobjectionable, or, indeed, praiseworthy, provided she knows the mystic syllable *ōṁ*, regarding which, see verse 15. The 'lady' is probably the Sakti abiding in the speaker's own body; see Note on Yōga, § 9. Cf. verse 77.

11.

tauthar galī tōy manthar mōbē
manthar galū tōy mōtuy bēth
bēth galū tōy kēh-ti nā kūnē
shūnēs shūnāh mūlith gauv

[Rājānakā Bhāskara's Sanskrit translation in Stein A.

tantrām sarvam̄ liyatē mantra ēva
mantrāś cittē liyatē nādamūlāḥ
cittē līnē liyatē sarvam̄ ēva
dr̄śyam̄ draṣṭā śiyatē citsurūpāḥ
 (MS. *mantrah cittē* and *citsurūpah.*)

The following is the text of Stein B:—

तन्त्र गति ता मन्त्र साती
 मन्त्र गति ता मुचि शून्या ॥
 मूल् [read मूल्] गति ता अनामय् ॥ मुचि
 एङ्गय उपदेश् चित्रा ॥ ३६ ॥

(This is a mixture of Nos. 1 and 11.)

Holy books will disappear, and then only the mystic formula will remain.

When the mystic formula departed, naught but mind was left.

When the mind disappeared naught was left anywhere,

And a void became merged within the Void.

In its general lines, this closely agrees with verse 9. The void is the apparent material world, which is really empty nothingness, and, when final release is attained, its apparent existence disappears in the Great Transcendental Void, regarding which, see Note on Yōga, § 24, verse 1, and the Vocabulary s. v. *shūnī*. Lallā is fond of the expression in the last line, and repeats it in verses 30 and 69.

12.

hēth karith rājy phēri nā
 dith karith trupti nā man
 lūba vēnā zīv mari nā
 zīcont^u mari tōy suy chuy jñān

[Rājānaka Bhāskara's Sanskrit translation in Stein A.

dātūr manas tṛpyati nā̄ca rājyam
 dattvā grahituē ca tad ēva labdhvā
 jīvō'pi lōbhēna na mṛtyum ēti
 mṛtasya nā̄vāsti hi jātu mṛtyuḥ

The following is the text of Stein B:—

हिता कर्ता राज्य फरि ना
 देता कर्ता तुषि ना मन् ॥
 विन् लोभा जूव् मरि ना
 जूवनोय् मरि ता सोये ज्ञानी ॥ २७ ॥

If thou take and rule a kingdom, even then is there no respite.

And if thou give it to another, still in thy heart is no content.

But the soul that is free from desire will never die.

If, while it is yet alive, it die, then that alone is the true knowledge.

Praise of freedom from desire. The gain or the abandonment of power gives no true respite from care. Only freedom from desire brings content. A man does not grasp the true knowledge till he understand that, even while alive, he should be as one dead (i. e. free from all desire). Cf. verse 87.

13.

yimay shēh bē timay shēh mē
 Shyāma-galā! tōyē vēn tōt^us
 yuhuy bēn abēda bē ta mē
 bōh shēn swōmī bōh shēy^u mush^us

[Rājānaka Bhāskara's Sanskrit translation in Stein A.

*yad ēva ṣaṭkām tē dēva tad ēva ca mama prabhō
niyōktā tu niyōjyāham tasyāstity āvayōr bhidā*

The following is the text of Stein B:—

एमय् सुचि तीमय् य मि
श्चामगला चिदीविन् तुदूस ॥
एङ्गय् भिन्नामेद् चि ता मि ॥
चू यन् स्वामी सु यय् मृदूस ॥१॥

God of the dark blue throat! As Thou hast the six, so the same six have I.

And yet, estranged from Thee, into misery have I fallen.

Only this discord was there, that, though betwixt Thee and me there was no difference,

Thou wast the Lord of six, while I by six was led astray.

Siva is said to have a dark blue throat from the legend of the churning by which the gods extracted immortality-giving nectar from the ocean. The first to come up in the churning was the deadly Kālakūṭa poison, which was swallowed by Siva to prevent its doing any further harm. The poison dyed his neck dark blue.

Hindū philosophy has numerous groups of six. The Supreme Deity has six attributes, viz. omniscience, contentment, knowledge of the past from eternity, absolute self-sufficiency, irreducible potency, and omnipotence. Lallā exclaims that, though she knew it not, she, as really one with Him, also had these six. But, in her ignorance, while the Supreme was ever master of these six, she was misled by another six. This other six is capable of various interpretations. They may be the six 'enemies', viz. sexual desire, wrath, desire, arrogance, delusion, and jealousy; or they may be the six human infirmities, or the six periods of human life, or the six changes in life, for all of which see the Vocabulary, s. v. *shēh*.

14.

*Śiv gur^u tōy Kēshēv palānas
 Brahmā pāyirēn wōlasēs
 yōgi yōga-kali parzānēs
 kus dēv ashwawār pēth cēdēs**

* V.1. cērēs

15.

*anāhath kha-xwarūph shūnālāy
 yēs nāv na war^un na guth^ur ta rūph
 aham-visorshē nāda-binduy yēs won^u
 suy dēv ashwawār pēth cēdēs**

* V.1. cērēs

[Rājānaka Bhūskara's Sanskrit translation of 14 and 15 in Stein A.

*śivō 'śvah kēśavas tāya paryānam ātmabhhūs tathā
 pādayantrām tatra yōgyah sādī ka iti mē vada
 anāhatah khācarūpah sūnyasthō vigatāmayaḥ
 anāmarūpavārṇō 'jō nādavindrvātmakō 'pi sah*

(MS. has *anāmāvarṇō jō rūpō*. We follow the printed edition.)

The following is the text of 14 and 15 in Stein B:—

शिव घोक्तो केशव् ॥ पलानि ॥
 ब्रह्मा ति पायक्तव्यं विलसोस्
 योगी योगकलि पर्जानि
 अश्वार् ॥ कुमो पिटु खथोस् ॥ १५ ॥
 अनाहत् ॥ खस्वरूप् ॥ शून्यालय् ॥
 यस् ॥ नाव् ॥ ना रूप् ॥ वर्णं ना गोव् ॥
 अङ्गनिह् ॥ नादविन्दु ॥ तथवानो ॥
 एङ्गय् ॥ देव् तस् ॥ पिटु खथोस् ॥ २० ॥]

14. Śiva is the horse. Zealously employed upon the saddle is Viṣṇu, and, upon the stirrup, Brahmā.

The Yōgi, by the art of his yōga, will recognize who is the god that will mount upon him as the rider.

15. The ever-unobstructed sound, the principle of absolute vacuity, whose abode is the Void,

Which hath no name, nor colour, nor lineage, nor form,

Which they declare to be (successively transformed into) the Sound and the Dot by its own reflection on itself,—

That alone is the god that will mount upon him.

Siva here is not, like Viṣṇu and Brahmā, the personal deity. He is the 'Siva-tattva', the first phase of the Supreme in the universe. The Yōgī understands that this is but a manifestation of a deeper Reality of the Absolute Spirit. He is, as it were, but the horse upon which the Supreme rides. The Supreme is described under various mystical names in verse 15. He is the unobstructed sound,—the sacred syllable *ōṁ*,—which, once uttered, vibrates in perpetuity (see Vocabulary, s.v. *anāhath*). His essence is the *kha*, or sky, i.e. ethereality (cf. verse 1), whose home is in the Void conceived to exist in the *Sahasrāra* in the sinus of the forehead of the microcosm (cf. again verse 1, and also note on *Yōga*, §§ 20, 24); nothing whatever can be predicated concerning Him. The 'Sound and the Dot' refer to the theory regarding the first stage of enlightenment. The Supreme resides in a man's subtle body in the form of a minute dot of light, surrounded by coils of His *Parā Śakti*, or the Supreme Energy. When by *yōga*, or intense abstract meditation on the Ego, the man gets his first glimpse of this dot, the latter is set in motion, and the *Parā Śakti* is roused, and awakes with a loud cry. For further particulars, see note on *Yōga*, §§ 23, 24, 25.

The commentator quotes the following lines on the sacred syllable *ōṁ*, which illustrates what is said above:—

uktō ya ēṣa uccāras latra gō 'san sphuran sthitah ।
avyaktānukṛti-prāyō dhwānir varṇah sa kathyatē ॥
uāsyuccārayitā kaścit pratihantā na vidyatē ।
swayam uccaratē dēvah prāṇinām urasi sthitah ॥
ēkō nāddātmakō varṇah sarva-varṇāvibhāga-rāṇ ।
sō 'n-astam-ita-rūpātva-d anāhata ihōditah ॥

That spoken utterance which continues vibrating there (i.e. at the point of utterance), a sound that mostly has the semblance of inarticulateness, is the syllable (*ōṁ*).

There is no one who causes it to be uttered, and no one who checks it. The God dwelling in the human breast utters it Himself.

This one syllable consisting of the Nāda and containing all syllables without distinction, is here called 'unobstructed' because its nature is imperishable.

16.

*tūri salit khof^u tōy tūrē
himi trāh gay bēn abēn vimarshā
baitanyē-rav bāti sab samē
Shiwa-may bārābar zag pashyā*

[Rājānaka Bhāskara's Sanskrit translation in Stein A.]

*māyājādyaṁ taj jaḍaṁ bōdhanīyaṁ
saṁsṛtyākhyāṁ tad ghanatvaṁ himāṁ ca
citsūryō 'emin pṛśitō triṇi sadyō
jādyaṁ muktaṁ nīram ādyaṁ śirākhyam*
(The printed edition has *bōdha-nīram*.)

The following is the text of Stein B :—

तूळि सच्चिद् ॥ खटो ता तूळु ॥
हिमे चि गय ॥ भिन्नो भिन्नो विमर्शा
चितन् ॥ रव् नारी वाति ॥ सब् सम्मे
शिवमें चराचर बग् पश्चा ॥ १३ ॥]

When cold hath obtained the mastery over water, the water becometh ice;

Or, again, it may be turned to snow. Thus there are three different things ; but, on reflection, we see that they are not different.

When the sun of the Supreme Consciousness shineth forth, the three will become the same.

Lo ! By it all things, whether with life or without it, the universe itself, are seen as only Śiva.

Just as the sun reduces ice and snow to identity with water, so the sun of true knowledge makes the soul recognize not only its identity with the Supreme, but also that the whole universe is one, conjured forth out of the Absolute by the divine Māyā. See Note on Yōga, § 24.

17.

*dēv waṭā diwora' waṭā
pēṭha bōna chuy yēka wāṭh
pūz kas karakh, hōṭā baṭā !
kar manas ta pawanas sangāṭh*

[Rājānaka Bhūskara's Sanskrit translation in Stein A.

*cāityam dēvō nirmitau dvau teyā yau
pūjāhētōs tau śilātō na bhinnau
dēvō 'mēyām citsvarūpām vidhēyām
tadeyāptiyarthām prāṇacittāikyam ēva*

(MS. has *dēvah*, and *tadeyāptiyartha*. Printed edition has *dēvō 'mēyāk citsvarūpō*.)

The following is the text of Stein B:—

*देव बट्ठा देवरो बट्ठा
पिट्ठु तुन् छ्योय् एक वाट ॥
पूज् कस् करिक् होट्ठा बट्ठा
कर् मनस् त पवनस् ॥ सहाट ॥ ७ ॥*

An idol is but a lump of stone, a temple is but a lump of stone.

From crown to sole each is of but the one stuff.

O learned Pāṇḍit ! what is this to which thou offerest worship ?

Bring thou together a determined mind and thy vital airs.

Idol-worship is vain. In lieu of worshipping stocks and stones, thou shouldst perform the Yōgic *prāṇāgnihōtra*, a spiritual offering of the vital breaths; i.e. practise yōga by bringing thy vital airs under control. See Vocabulary, s.vv. *nāḍi* and *prāṇa*, 2, and note on Yōga, §§ 5, 21.

18.

ōsā bōl pār⁴nēm* sāsā
 mē mani wāsā khūl nā hēyē
 lōh yid sahasa Shēnkara-būk³ū ūsā
 makaris sāsā mal kyāh pēyē

* V. l. pād⁴nēm

[Rājānaka Bhāskara's Sanskrit translation in Stein A.]

avācyānām sahasrāṇi kathayantu na manmanah
 mālinyam ēty udāśinām rajōbhīr makurō yathā

The following is the text of Stein B:—

आसा भुल् पळीनिम् ॥ सासा
 मि मन्वासा खेद् ना हिय् ॥
 सहजे शङ्कर भच्चु आसा ॥
 मकुरस् ॥ सासा मल् क्या पिय् ॥ २३ ॥]

Let him utter a thousand abuses at me.

But, if I be innately devoted to Śiva (or if I be devoted to Śiva the Real and the True) disquiet will find no abode within my heart.

Is a mirror fouled if a few ashes fall upon it?

On the contrary, the ashes serve only to polish the mirror. A reply to her critics.

19.

abhēn* āy ta gaśhun gaśhē
 pakun gaśhē dēn kyāwū rāth
 yōray āy ta tūr⁴ gaśhun gaśhē
 kēh na-ta kēh na-ta kēh na-ta kyāh

* V. l. abhān

[Rājānaka Bhāskara's Sanskrit translation in Stein A.]

jarāgatā kṣipatarō 'dya dēhō
 jātō 'varāyō gamanāya kūryah
 zamāgatāḥ smō yata ēva tatra
 gantaryam ērēha dṛiḥam na kiṁcit]

They came and came, and then they have to go.
 Ever must they, night and day, move on and on.
 Whence they came, thither must they go.

What is anything? It is nothing, nothing, nothing.

Or, if we read *ashān*, the first line means, they came becoming emaciated (i.e. came wearily), and then they have to go.

The weary round of perpetual birth and rebirth. Cf. Koheleth, xii. 8, 'Vanities of vanities, saith the Preacher, all is vanity'.

20.

*mad zōnith pashith ta kōr^u
 kol^u shruta-wōn^u zađa-rūp⁴ ās
 yu^u yih dapiy tas tig bōl^{*}
 yuhuy tattwa-vidis chuh abhyās*

* V.L. *bōz*

[Rājānaka Bhāskara's Sanskrit translation in Stein A.

*jñātvā sarvam mūḍharat tiṣṭha svasthāḥ
 śrutevā sarvam śrōtrahinēna bhāryam
 drṣṭevā sarvam tūrṇam audhatvam ēhi
 tattvābh्यासः kīrtitō 'yam budhēadraiḥ
 (MS. has budhīndraiḥ Cf. verse 26.)*

The following is the text of Stein B:—

*मूढ जानीत् पश्चीत् करु क्लो
 शुतवनो जड़रूपी आस्
 योसो यी दपी तस् ती भलो
 एङ्ग तत्त्वविद् ल्लोयी अभ्यास् ॥ ४७ ॥*

Though thou hast knowledge, be thou as a fool;
 though thou canst see, be thou as he that is one-eyed;

Though thou canst hear, be thou as one dumb;
 in all things be thou as a non-sentient block.

Whatever any one may say to thee, say thou the same to him (or, if we read *bōz*, whatever any one may say to thee, listen thou and agree).

It is this that is the true practice for obtaining the knowledge of the basal truths.

For the basal truths, or fundamental and general factors of which the apparent universe consists, see Vocabulary, s.v. *tattva*. We may compare Kabīr's famous advice :—

*sab-sē hiliyē sab-sē miliyē
sab-kā lijiyē nām
'hā jī', 'hā jī', sab-sē kahiyē
basiyē apnē gām*

Meet every one in a friendly way,

Greet every one by name.

Say 'yes Sir', 'yes Sir', to each one who addresses you.

But live in your own village (i.e. stick to your own opinions).

21.

gāl gāuḍīnēm bōl pārīnēm
dāpīnēm tiy yēs yih rōbē
sahaza-kusumav pūz kātīnēm
bōh amalōnī ta kas kyāh mōbē*

* V. I. *pādīnēm*

[Rājānaka Bhāskara's Sanskrit translation in Stein A.

*nindantu vā mām athavā stuvantu
kurrantu vāreām vividhaih supuspaīh
na harṣam āyāmy athavā tisādām
viśuddhabōdhāmrtaśāvasthā*
(Printed edition has *supuspaīh*.)

The following is the text of Stein B :—

*गाल् ॥ गरण्डेनिम् ॥ मुल् ॥ पठेनिं ॥
दपीनिं यस् ये कृच्छ्रि ॥
सहज् कुमुम पूज् करेनिं ॥
मु अमलान्यो त कस् ॥ क्या मुखी ॥ २५ ॥*

Let him bind abuse upon me, let him orate
blame against me,

Let each one say to me what pleaseth each.

Yea, let him worship me with the offering of
his own soul for the flowers.

Still keep I myself untouched and undefiled
by all these ; so who getteth what therefrom ?

She is callous to the blame or praise of the world. The rendering of *sahaza* in the third line is doubtful. Perhaps we should translate 'let him worship me with flowers of reality, i.e. with real flowers'.

22.

dēn bhēzi ta razau āsē
bhā-tal gaganas-kun vikāsē
śāndārī Rāh grōsā māvāzē
Shiwa-pūzan gwāh bitta ātmāsē

[Rājānaka Bhūskara's Sanskrit translation in Stein A.

nāśam gatē 'rkē khalu mānasamūjñē
mēyakṣayākhyā rajañ vibhāti
jivākhyacandrāḥ śivadhāmni līnāḥ
svāhantvarāhuś grasaṭē ca sadyah

The following is the text of Stein B :—

दिन ॥ छीजि ता रजन् आसि
भुत्तुन् गगनस् कनो त कस्मि ॥
चन्द्रे गह् यासो मावस्मि ॥
शिव् ॥ पुजुन् रवाहिय् चित्तामसि ॥ १८ ॥]

The day will be extinguished, and night will
come ;

The surface of the earth will become extended
to the sky ;

On the day of the new moon, the moon swallowed up the demon of eclipse.

The illumination of the Self in the organ of thought is the true worship of Śiva.

Once the mind realizes the true nature of the Self, as one with the Supreme Self, here given the name of Śiva, all things fade into nothingness. There is no distinction between day and night, and the boundaries of the apparently solid earth merge into those of the sky, so that earth and sky become one. Nay, the demon of eclipse is eclipsed himself.

According to Hindū tradition, the moon contains sixteen digits, each containing a certain amount of neetar. Each day the gods drink the nectar in one digit, so that on the sixteenth day only one digit remains. This accounts for the waning of the moon. The nectar of the sixteenth day is that which remains over on the day of the new moon. On the occasion of a solar eclipse, the moon and the sun are together, and the nectar of the sixteenth digit, becoming heated and caused to evaporate by the proximity of the sun, ascends into that luminary. Rāhu, the demon of eclipse, then swallows the sun in order to drink the nectar. So much for the tradition explanatory of the natural phenomenon. Here Lallā describes the process of absorption in the Sahasrāra (see note on Yōga, § 21). To the fully enlightened soul, the day of earthly illusion disappears, and all is night; the apparently solid earth loses its bounds, and becomes merged in the sky; in the illumination of the Self, so far from Rāhu swallowing (the nectar of) the moon, it is the moon in the Sahasrāra that swallows the dark demon of ignorance.

There is also a more mystical side to this verse. Normally there is a distinction between the subject of cognition (*pramātar*), the object of cognition (*pramēya*), and the instrument of cognition (*pramāna*). The *pramātar* is here typified by Rāhu, the demon of lunar eclipse, the *pramēya* by the moon, and the *pramāna* by the sun.¹ The thinker is able to 'swallow the moon', i. e. to think

¹ *Arkaḥ pramāṇam, sōmas tu mēyam, jñāna-kriyātmakau!*
Kāhur māyāpramātā syāt tad-ācchādāna-kōvidah ||

Verse quoted in the Commentary.

away the phenomenal world into a blank ; but he cannot completely dissolve it, for there still exists the triad of *pramātar*, *pramēya*, and *pramāna*, until the *Parā Samavid*, or Higher Consciousness, is attained, by which all three are fused together and sublimated into a void of infinite Unity. Lallā here refers to the presence of *Parā Samavid*. Whereas in ordinary meditation 'Rāhu swallows the moon', i. e. the thinker effaces the phenomenal world, the Higher Consciousness (typified by the moon residing in *Sahasrāra*; see note on *Yōga*, §§ 19, 20) absorbs the consciousness of the thinker into itself, entirely sublimating its contents into Void.

23.

manasiqy mān bhava-saras
chyūr^u kūpa uēś nārūc^u chōkh
lēkā-lēkh, yud^u tulā-kōfī
tuli tūl^u ta tul nā kēh

[Rājānaka Bhūskara's Sanskrit translation in Stein A.

kruddhaī manō vahnisamāuarūpāī
tiraskṛtaī bhāranataī vibhāti
vicārataī sarevavikārahinaī
viśuddhabōlhūkavavarūpam ēva

The following is the text of Stein B :—

मनस् मन् ॥ भवसरस् ॥
 कोद्धू कोप् ॥ निरिम ता नारच्छृक् ॥
 जिकान् ॥ जच्छ् ॥ तूला कोट् ॥
 तुलि तूलो ता तुल् ना अक् ॥ १२ ॥]

Look upon thy mind alone as the ocean of existence.

If thou restrain it not, but let it loose, from its rage will issue angry words, like wounds caused by fire.

Yet, if thou weigh them in the scales of truth, their weight is naught.

According to legend, a terribly destructive fire, named *vadarāgvi*, is imprisoned at the bottom of the ocean. If it were to burst forth, the whole world would be destroyed. Similarly, if the fire of wrath burst forth from the ocean of the mind, it would leave deadly scars, and yet, to the wise man, it is nothing.

If, instead of *nārūcⁱⁱ chōkh*, we read *nārātⁱ-chōkh*, which could be spelt in Nāgarī with identically the same letters, we must substitute 'wounds caused by a fishing-spear' for 'wounds caused by fire'. Otherwise the meaning of the verse would be the same.

24.

*shil ta mān chuy pōn^u kranjē
mōchē yēmⁱ rof^u māllⁱ yud^u wāv
host^u yus^u mast-wāla gandē
tih yēs tagi tōy suh ada nēhāl*

[Rājānaka Bhūskara's Sanskrit translation in Stein A.

*śīlasya mānasya ca rakṣaṇām bhaṭais
tair ēva śākyām nīpūṇām vīdhātūm
vāyūn karēnātha gajām ca tantunā
yaih śākyatē stambhayitūm sudhīraiḥ]*

Integrity and high repute are but water carried in a basket.

If some mighty man can grasp the wind within his fist,

Or if he can tether an elephant with a hair of his head,

Only if one be skilled in such feats as these, will he be successful (in retaining integrity and high repute).

The vanity of earthly repute.

25.

*shē wan baṭith shēshi-kal wuz^um
prakrēth hōz^um pawana-sōtiy
lōlaki nāra wōlinj^u buz^um
Shēnkar lobum tamīy sōtiy*

[Sanskrit translation in Stein A.

*kāmādikām kānanāṣaṭkam ētac
chittvāmṛtam bōdhamayaṁ mayāptam
prāṇādhirōdhāt prakṛtiṁ ca bhaktvā
manas ca dagdheā śivadhāma labdham]*

By (controlling) my vital airs I cut my way through the six forests, till the digit of the moon awoke for me, and the material world dried up within me.

With the fire of love I parched my heart as a man parcheth grain,

And at that moment did I obtain Śiva.

In the spiritual body of a man there are six *cakras*, or seats of a *sakti*, impelling him to experience the objective universe and to look upon it as real. These must be mastered before true enlightenment is reached, and Lallā compares the process to cutting a way through six forests. A mystical moon, the abode of the Supreme Śiva, is supposed to exist under the frontal sinus, and, once he has mastered the six *cakras*, the devotee becomes cognisant of this moon and is absorbed in the Śiva.

The mastery is effected by control and suppression of the vital airs (see Vocab., s. v. *prāṇ* 2), and the exciting cause is ardent love, or desire, for Śiva. For further particulars, see Vocab., s. vv. *shēh* and *sōm*, and Note on Yōga, §§ 9 ff. and 21.

26.

*śitta-turog^u gagān^l brama-wōn^u
nimēshē aki ḫhandī yōzana-lach
bētani-wagi bōd^u raṭith zōn^u
prāṇ apān sandōrith pakk^uch**

* V. I.

*yēm^u na wagi yih raṭith zōn^u
prāṇ apān phuṭ^ur^unas pakk^uch*

[Rājānaka Bhāskara's Sanskrit translation in Stein A.

*cittābhidhāḥ sarvagatīs turaṅgāḥ
kṣaṇāntarē yōjaualakṣagāmī
dhāryō budhēndrēṇa vivēkavalgā-
nōdēna vāyudvayapakṣarōdhāt*

(MS. has *turaṅga* instead of *turaṅgāḥ*.)]

The steed of my thoughts speedeth over the sky (of my heart).

A hundred thousand leagues traverseth he in the twinkling of an eye.

The wise man knew how to block the wheels (of the chariot) of his outward and inward vital airs, as he seized the horse by the bridle of self-realization.

Or, if we adopt the alternative reading of the last two lines, we must translate them :—

If a man hath not known how to seize the horse by the bridle, the wheels (of the chariot) of his outward and inward vital airs have burst in pieces.

As explained in the notes on the preceding verse, self-realization is obtained by mastering the vital airs. The two principal airs are the outward and the inward, known as *prāṇa* and *apāṇa*. See Vocabulary, s. v. *prāṇa*, 2, and Note on *Yōga*, §§ 2, 16, 23.

27.

khēth gandith shēmi nā mānas
brānth yimav trōv^u timay gay khās^t
shāstra būzith chuh yēma-bayē krūr^u
soh^u nā poś^u ta dāñig lās^t*

* V. l. *khēna gandana-nishē man thövith dār^u*

[Rājānaka Bhāskara's Sanskrit translation in Stein A.

*khādanād bhūṣanād vāpi manō yasya gatābhramam
sa muktō, nōttamarṇād yō grhṇāty arthaṁ hi sō 'nryāḥ*

The following is the text of Stein B :—

खिना गण्डना निशा मन् ॥ दूरो ॥
भान् येमु चावू तीमै गै खसी ॥
शास्त्र् ॥ भूजीत ॥ छो यमभट् ॥ क्रूरो
सहो ना पचो ता दन्या लसी ॥ = ॥]

By eating and apparelling the mind will not become at peace.

They only have ascended who have abandoned false hopes.

When they have learnt from the scriptures that the fear of Yama is terrible (to him who is in debt to Desire),

And when the lender hath trusted them not (with a loan), then indeed live they blessed and at peace.

Or, if we adopt the alternative reading, the first two lines must be translated :—

They only who have kept their minds from eating and apparel, and who have abandoned false hopes, will ascend.

Yama is the judge of the soul after death. Desire is compared to a money-lender, who gives a loan of fruition, but demands a hard repayment of principal and interest. Happy indeed is the contented soul to whom he refuses to make the loan.

*yēwa tūrī bali tim ambar hētā
kshōd yēwa gali tim āhār ann
bittā ! swa-para-cēbāras pētā
bēntan yih dēh wan-kāwan*

[Rājānaka Bhāskara's Sanskrit translation in Stein A.

śitārthām rasanaṁ grāhyām kṣudhārthām bhōjanām tatkā
manō vivēkitām nēyam alām bhōgānucintanaiḥ

The following is the text of Stein B :—

यथा तूळ चलि ते अम्बुर् ॥ हिता ॥
छुध चलि ते आहार् ॥ अत्
चिन्ता स्वपरविचारस् पित्ता
चिन्ता देहस् वन् क्यावन् ॥ २६ ॥]

Don but such apparel as will cause the cold to flee.

Eat but so much food as will cause hunger to cease.

O Mind ! devote thyself to discernment of the Self and of the Supreme,

And recognize thy body as but food for forest crows.

29.

sahazar shēm ta dam nō gabhi
yitshi nō prāwakk mōkti-dwār
salilas lawan-zan milith gabhi
tō-ti chuy durlab sahaza-vēbār

[Rājānaka Bhāskara's Sanskrit translation in Stein A.

svabhāvalabdhān na śamō 'sti kāraṇām
tathā damaḥ kiṁlu paraṁ vivēkaḥ
nirākarūpaṁ lavaṇām yathā bhavēt
tathākalāptāv api nāīṣa labhyāḥ]

Quietism and self-command are not required for (the knowledge of) the Self,

Nor by the mere wish wilt thou reach the door of final release.

E'en though a man become absorbed (in his contemplations) as salt is absorbed in water,

Still rarely doth he attain to the discernment of the nature of his Self.

Ordinary ascetism, and even ardent desire, are common enough, but without the knowledge of the true nature of Self, they are of no avail for ultimate release.

30.

*lūb mārun sahaz vēbārun
drōg^m zānun kalpan trāv
uishē chuy ta dār^m mō gārun
shūnēs shūnāh mālith gauv*

[Rājānaka Bhāskara's Sanskrit translation in Stein A.

*lobhām tyaktevā vaimanasyam ca tadvat
kāryō nityam evavabhāvēcamarśāḥ
śūnyāśūnyam nānā bhinnam yathātvaṁ
taśmāt tvām tadbhēdabuddhir vṛthātva]*

(Printed edition has *śūnyāc chūnyam*.)

Slay thou desire ; meditate thou on the nature of the Self.

Abandon thou thy vain imaginings ; for know thou that that knowledge is rare and of great price.

Yet is it near by thee ; search for it not afar.

(It is naught but a void) ; and a void has become merged within the Void.

Cf. verses 11 and 69.

31.

*makuras zan mal bolum manas
ada mē lūb^m zanas zān
suh yēli dgyūthum uishē pānāz
sōrny suy ta bōh nō kēh*

[Rājānaka Bhāskara's Sanskrit translation in Stein A.

cittādarśe nirmalatvāni prayātē
prādbhūtā mē svē janē pratyabhijñā
dṛṣṭō dēvah svasvarūpō mayāsau
nāham na tvām nāiva cāyām prapañcaḥ]

The foulness of my mind fled from me as foulness from a mirror,

And then among the people did I gain repute (as a devotee).

When I beheld Him, that He was near me,
I saw that all was He, and that I am nothing.

32.

kēh chiy nēndri-hātiy wudiy
kēban wudēn nēsar pēyē
kēh chiy snān karith apūtiy
kēh chiy gēh bazith ti-akriy

[Rājānaka Bhāskara's Sanskrit translation in Stein A.

kaścit prasuptō 'pi vibuddha ēva
kaścit prabuddhō 'pi ca supnatulyah
snātō 'pi kaścid aśucir matō mē
bhuktvā striyām cāpy aparaḥ supūtah

(MS. has *supnatulyah* and *priyam*. We follow the printed edition. The *i* of *kaścid* is apparently lengthened before the cæsura; cf. verses 50 and 56.)]

Some, though they be sound asleep, are yet awake;

On others, though they be awake, hath slumber fallen.

Some, though they bathe in sacred pools, are yet unclean;

Others, though they be full of household cares, are yet free from action.

'Sleep' is the sleep of illusion. 'Uncleanness' is impurity of soul. All action is defilement, and hinders the soul from obtaining final release. But, says Lallā, the real freedom from action is that of the soul. The body may be a slave to duty, and yet the soul may be free.

33.

dwādashānta-mandal yēs dēwas thajī¹
nāsika-pawana-dör² anāhata-rav
svayam kalpan antik³ baji
pānay suh dēv ta arbun kas

[Rājñaka Bhāskara's Sanskrit translation in Stein A.

yō dvādaśāntē svayam ēva kalpitē
sailōditē dēvagrīhē svayam sthitāḥ
sainprerayan prāṇaravīn sa bāñkarō
yasyātmabhūtaḥ sa kam arcayēd budhah

The following is the text of Stein B:—

द्वादशान्त् मण्डल् ॥ यस् ॥ अच्ची
नासिकि पवुन् ॥ अनाहत् रव् ॥
सायम् ॥ अन्तिहि कल्पन् चच्ची
ओ स्वप्ने देवर्चुन करव् ॥ ११ ॥]

He who hath recognized the *Brahma-randhra* as the shrine of the Self-God,

He who hath known the Unobstructed Sound borne upon the breath (that riseth from the heart) unto the nose,

His vain imaginings of themselves have fled far away,

And he himself (recognizeth) himself as the God. To whom else, therefore, should he offer worship?

The 'Unobstructed Sound' is the mystic syllable *ōṁ*, for a full account of which, and for the meaning of this allusion, see the notes on verse 15. *Dwādashāntamandal*, or, in Sanskrit *dwādaśānta-maṇḍala*, is the *Brahma-randhra* (see Note on *Yōga*, §§ 5, 7, 19, 21, 26). As a technical term it is said at the present day to be a spot or cavity in the anterior fontanelle of the brain, under the frontal sinus. Other authorities identify it with the central canal of the spinal cord. It is closely connected with the *Sahasrāra*, which, in each man, is the abode of the Supreme Śiva, who is to be recognized as one with the Self, i.e. as the Supreme Self. Hence, if a man recognize this, he knows that he himself is the Supreme Self within himself, and that it is unnecessary to worship any other deity.

34.

okuy ḫm-kār yēz nābi darē
 kumbuy brahmāṇḍas sum garē*
 akh suy manthār bētas karē
 tas sās manthār kyāh karē

* V. l. *sōma-garē*

[Rājānaka Bhāskara's Sanskrit translation in Stein A.

ā brahmāṇḍaū nābhitō yēna nityam
 ḫīkārākhyō mantra ēkō dhrtō 'yam
 krtvā cittaū tadeimarāikasāraū
 kiū tasyānyair mantravrndair vidhēyam]

He from whose navel steadfastly proceedeth in its upward course the syllable *ōṁ*, and naught but it,

And for whom the *kumbhaka* exercise formeth a bridge to the *Brahma-randhra*,

He beareth in his mind the one and only mystic spell,

And of what benefit to him are a thousand spells ?

Or, if we take the alternative reading of the second line, that line must be translated:—

And whom the *kumbhaka* exercise leadeth into the abode of the moon by the *Brahma-randhra*.

This verse, like the preceding, is in praise of the mystic syllable *ōṁ*, which is here stated to possess all the virtues of all other mystic syllables, or spells, put together. By the 'navel' is meant the *kanda*, or mysterious bulb supposed to exist in the region of the navel and the pudendum. It is the focal centre of all bodily thought and action, and from it radiate the various tubes through which circulate the vital airs. In the true devotee, the syllable is fixed here, and perpetually rises upwards (as stated in the preceding verse) from the heart.

The *kumbhaka* or 'jar' exercise consists in meditation accompanied by 'bottling up' or retaining the breath after inspiration (*pūraka*). The devotee by this suppression blocks up the vital airs circulating through the tubes radiating from the *kanda*, and thereby causes the organ of thought to become absorbed into Siva represented by the mystical moon supposed to exist in his brain. For further explanation of this extremely recondite theory, see Note on *Yōga*, §§ 5, 21, and Vocabulary, s. v. *sōm*.

Regarding the *Brahma-randhra*, see the note on the preceding verse. It is situated close to the *Sahasrāra*, which is the abode of the moon (see Note on *Yōga*, §§ 8, 19).

35.

*samsāras ḥyēś tapasiy
bōdha-prakōsh lobum sahaz
marēm na kūh ta mara na kāisi
mara nēch ta lasa nēch*

[Rājñaka Bhāskara's Sanskrit translation in Stein A.

*āśādya sajusāram aham varāki
prāptā viśuddhaṁ sahojaṁ prabōdham
mriyē na kasyāpi na kō 'pi mē vā
mṛtlāmytē māṁ prati tulgarūpē*
(MS. *varākā*.)]

I came into this universe of birth and rebirth, and through asceticism gained I the self-illuminating light of knowledge.

If any man die, it is naught to me; and if I die it is naught to him.

Good is it if I die, and good is it if I live long.

Praise of perfect contentment. The idiom of *marēm na kūh* is worth noting. Literally it is 'no one will die for me', or, as we should say in Ireland 'no one will die on me', i.e. if any one die it will not be my business. The commentary here quotes the following verse of Utpala Dēva [*Śiva-stotravali*, xiii. 3] as to the point:—

tātakē tapuṣi viśwa-nirbharē
cīt-sudhārāsa-mayē niratyayē
tiṣṭhataḥ satalam arcataḥ Prabhūm
jīvitām myātam athānyad astu mē

As I stand in thy imperishable body, which is composed of the cosmos, and is of the nectar of pure spirit, and as I everlastingly worship the Lord, let me have life or let me have death (for it matters not).

36.

prathuy tīrthan gaśhān sannyās
gwārani nīca-darshēna-myūlū¹
śittā! parith mau nishpath ās
dēshēkh dūrē dramun nyūlū²

[Rājānaka Bhāskara's Sanskrit translation in Stein A.

yatnēna mōkṣāikashiyā sadāmī
sāmnyāśinas tīrthavarān prayānti
cittākashādhyō na sa labhyatē tair
dūrvāsthalaṁ bhāty atinīlam ārāt
(Printed edition has mōkṣāikadhiyāḥ.)

The following is the text of Stein B:—

पृथिवून् ॥ तीर्था गमनिद् ॥ सद्गति
गवारहा मुरदश्नन् ता भीलो ॥
चित्ता पत्तोत् ॥ भौ निष्पत्त् अक्षि
दिशिह दूर्या द्रमुन भीलो ॥ ६ ॥

An ascetic wandereth from holy place to holy place,

To seek the union brought about by (visiting a god, and yet he is but) visiting himself.

O my soul! study thou (the mystery that God is thy Self) and be not unbelieving.

The farther thou wilt look (from thy Self), the more green will seem the heap of grass.

The uselessness of seeking God by long pilgrimages, when He is really the Self of the seeker. *Dramun* is the *dub* grass of India. Here, a pile of this grass is used metaphorically to indicate worldly pursuits. The further a man's thoughts wander from the consideration of the identity of the Supreme and the Self, the more tempting will these worldly pursuits appear.

37.

pawan pūrith yus^u ani wagi
tas bōna sparshi na böcha ta trēsh
tih yē karun antik^u tagi
samsāras suy zēyi nēch

[Rājānaka Bhāskara's Sanskrit translation in Stein A.

yah pūrakēna cittam svām rōdhayet kṣuttrādikam
na pūlayati samsārē saphalam cārya jīvitam

(MS. has *kṣuttrācikam.*)]

He who rightly inhaleth his vital airs, and bringeth them under the bridle,

Him, verily, nor hunger nor thirst will touch.

He who is skilled in doing this unto the end,
 Fortunate in this universe will he be born.

Pūraka, or inhalation of the breath, is one of the methods employed to encompass *prāṇāyāma*, or restraint of the vital airs, a necessary process for the obtainment of complete *yoga*, or union with the Supreme. See Note on *Yoga*, §§ 2, 21, 23, and Vocabulary, s. *vv. nādi*

and *prān* 2. By these *yoga*-processes, when a man is reborn into the world, he will be able in it to effect this union. With the second line the commentary compares *Bhagavad Gītā*, ii. 14, 15:—

*mātrā-sparśās tu, Kaunteya, śitōṣṇa-sukha-duḥkha-dāḥ ।
āgamāpāyinō 'nityās tās titikṣaswa, Bhārata ॥
yaṁ hi na vyathayanty ētē puruṣām, puruṣarṣabha ।
sama-duḥkha-sukhaṁ dhīrau sō 'mṛtatwāya kalpatē ॥*

It is the touchings of the senses' instruments, O Kunti's son, that beget cold and heat, pleasure and pain; it is they that come and go, that abide not; bear with them, O thou of Bharata's race.

Verily the man whom these disturb not, indifferent alike to pain and pleasure, and wise, is meet for immortality, O chief of men. (*Barnett's Translation.*)

38.

*zal thamawun hutawah tāranāwun
würdhwa-gaman pairiv əarith
kāṭha-dhēni dōd shramāwun
āntih¹ sakol² kapaṭa-əarith*

[Rājānaka Bhāskara's Sanskrit translation in Stein A.

*nirastambhō vahniśaityaṁ tathāiva
pādais tadvad vyōmayānam hy aśakyam
dōhō dhēnōḥ kāṣṭhamayyās tathātra
sarvām cātaj jrm̄bhitaṁ kaitavasya*

(MS. has *dhēnō kāṣṭha³* and *cāta*. The printed edition omits *hy.*.)]

To stop a flowing stream, to cool a raging fire,
To walk on one's feet in the sky,
To labour at milking a wooden cow,—
All these, in the end, are but base jugglery.

By means of intense *yoga*, or concentration of the mind, it is quite possible to achieve magical powers (*vibhūti*: see note on *Yoga*, § 2), and to perform apparently impossible actions; but this is nothing but the art of a conjurer. The true *yogi* despairs such miraculous powers. The *yoga* to which he devotes himself is union with the Supreme Self, by acquiring the knowledge of his own Self.

39.

*kus^u push^u ta kōssa pushōñi
 kam kusum lōgⁱzēs pūzē
 kawa goñ^u dizēs zalaci dōñi
 kawa-sana mantra Shēnkar-swātma wuzē*

40.

*man push^u tōy yiñh pushōñi
 bāwākⁱ kueum lōgⁱzēs pūzē
 shēshi-rasa goñ^u dizēs zalaci dōñi
 bōpi-mantra Shēnkar-swātma wuzē*

[Rājānaka Bhāskara's Sanskrit translation of 39 and 40 in Stein A.

*kaḥ pañcipikaḥ kāpi ca tasya patnī¹
 pañcipaiś ca kair dēvavarasya pūjā²
 kāryā, tathā kiñ gañukām vidhēyām
 mantraś ca kīs tatra vada prayōjyaḥ*

*icchāmanobhāyām nañu pañcipikābhāyām
 ādāya pañcipaiś dṝghabhabhāvanākhyam
 svānandapūrair gañukām ca dattvā
 maunākhyamantrēṇa samarcayēśām*

The following is the text of 39 and 40 in Stein B:—

कुसो पूषी त कुसा पूषान्वी
 कुसो कुमुम् ॥ नागीत्रिस् ॥ पूजि ॥
 कव गद्य दीत्रिस् जन् धान्वी
 कवा मन्त्रा शकुर् ॥ ओत्रि ॥१॥

मन् ॥ पूषी ता इच्छ पूषान्वी
 मावकुमुम् ॥ नागीत्रिस् ॥ पूजि ॥
 शशिरस दीत्रिस् ॥ गद्य जन् धान्वी
 कुषी मन्त्रा निन्द्रि ओत्रि ॥१०॥

39. Who is the man, and who the woman, that bringeth wreaths?

What flowers shouldst thou offer in His worship?

What stream of water wilt thou pour over His image?

By what mystic formula will the Śiva-Self become manifest?

40. The mind is the man, and pure desire is the woman, that bringeth wreaths.

Offer thou the flowers of devotion in His worship.

Nectar of the moon, for ritual, shalt thou make to stream over Him.

By the mystic formula of silence will the Śiva-Self become manifest.

A plea for spiritual, as against formal worship. The nectar from the moon refers to the mystic moon in the *sahaśrāra* (cf. verse 33) said to abide under the frontal sinus. From this moon a mystic nectar passes into the spiritual frame of the devotee, and enables him to become master of himself. For further particulars, see Note on *Yōga*, §§ 5, 8, 19, 20, 21, and Vocabulary, s. v. *sōm*.

The mystic formula, or *mantra*, of silence is the so-called *ajapa mantra*, in which the devotee utters no sound, but simply performs various exhalations and inhalations. It is also called *hāṁsāḥ* (cf. verse 65), in which word the *anusvāra* or *bindu* represents *Puruṣa*, and the *visarga* *Prakṛti*. The *Tāntrika-abhidhāna* (s. v.) defines *ajapā* as *hāṁsa*, or inspiration + expiration (*śvāsa-prāśvāsa*), saying that 60 *śvāsas* = 1 *prāṇa*, 60 *prāṇas* = 1 *nādī*, 60 *nādīs* = 1 *ahorātra* (day and night). Thus in one day-night there are 21,600 *śvāsa-prāśvāsas*, or *hāṁsa-japas*.

41.

āyēs kāmī dīshī tā kāmī wātē
 gāthā kāmī dīshī kāwā zānā wāth
 āntīh⁴ dāy lagimay tātē
 chēnis phōkas kāsh-ti nō wāth

[Rājānaka Bhāskara's Sanskrit translation in Stein A.

*kayā diśā kēna pathāgatāham
paścād gamisyāmi kayātha kēna
ittham gatiṁ vēdmi uijām na tasmād
ucchvāsamātrēṇa dhrtiṁ bhajāmi*
(Printed edition has *pathātha kēna*.)

The following is the text of Stein B:—

योजि कव दिशी कव जाना
गवीजि कव दिशी कम् सत् ॥
चष्टदल् (sic) कमल् ॥ चसवाना
चनीस ॥ फुडस् कांच् ना सत् ॥ ४६ ॥

From what quarter did I come, and by what road?

To what quarter shall I go? and how shall I know the road?

In the end, if I gain the good counsel (it is well),

For there is no substance in an empty breath.

'Reason thus with life, a breath thou art.' Lallā knows not whence she came or whither she will go. Life is but an empty breath. The one thing that is worth grasping is the teaching of the identity of the Self with the Supreme Self.

42.

*gagan ḫ^{ay} bhū-tal ḫ^{ay}
ḫ^{ay} chukh dēn pawan ta rāth
arg ḫ^{and}an pōsh pōñ⁴ ḫ^{ay}
ḫ^{ay} chukh sōrūy ta lōg⁴ziy kyāh*

[Rājānaka Bhāskara's Sanskrit translation in Stein A.

*ākāśō bhūr vāyur āpō 'nilaś ca
rātrīś cāhaś cēti sarvām tvam ēva
tatkāryatvāt prspam arghādi ca tvam
tvatpūjārthaṁ nālva kiñcīl labhē 'ham*]

Thou alone art the heavens, and Thou alone art the earth.

Thou alone art the day, the air, the night.

Thou alone art the meal-offering, the sandal inunction, the flowers, the water of aspersion.

Thou alone art all that is. What, therefore, can I offer thee?

Another plea for spiritual, as against formal worship. The whole creation is but an emanation from the Supreme. Any offering made by man can only be an offering of Himself to Himself.

43.

*yem⁴ lüb manmath mad bür mōrun
wata-nösh⁴ mōrith ta lōgun dās
tāmiy sahaz Tishwar gbrun
tāmiy sōrny tyondun swās*

[Rājānaka Bhūskara's Sanskrit translation in Stein A.

*kāmō lōbhō 'hainkṛtiś celi yēna
yatnāt pūrvamā māritā mārgacaurāḥ
tēnāvālkēnāśvaraṁ dhāma labdhvā
sarvam̄ tyaktvā bhasmavat bhāvajātam*

(MS. has *caurāḥ* and *bhāvajānum*. Printed edition *cāira yēna*.)]

He who hath slain the thieves—desire, lust, and pride—

When he hath slain these highway robbers, he hath thereby made himself the servant (of all).

He hath searched out Him who is the real and true Lord.

He hath meditated and found that all that is is ashes.

The true saint is the servant of all, by his humility and loving kindliness.

44.

pānas lōgith rūdukh mē ḫāh
 mē ḫē bhādān lūstum dōh
 pānas-manz yēli dyūkhukh mē ḫāh
 mē ḫē ta pānas dyutum bhōh

[Rājānaka Bhāskara's Sanskrit translation in Stein A.

dēkālīsaṭkōśapidhānatas tvām
 aprāpya khinnāmī cirām mākēśa
 upādhibhānirmuktavibōdhārūpām
 jñātvādya viśrāntim upāgatā tvām

(MS. has dēhāpi^o, upāgatatrāt.)]

(This verse has throughout a double meaning.
The first meaning is :—)

Absorbed within Thyself, Thou remainedst hidden from me.

The livelong day I passed seeking for 'me' and 'Thee'.

When I beheld Thee in my Self,

I gave to Thee and to my Self the unrestrained rapture of (our union).

(In the second meaning, the two words *mē* and *śe*, 'I Thee', are taken as one word *mēśe*, which means 'earth', and we get the following translation :—)

My body befouled I with mud, and Thou remainedst hidden from me.

The livelong day I passed seeking for mud.

When I beheld the mud upon my body,

I gave my body the unrestrained rapture (of union) with the mud.

In the first version, Lallā tells us how, in the days of her ignorance, she imagined that she could distinguish between her Self and the Supreme Self, and then, how,

when she had discovered their identity, she was filled with the rapture of union. Moreover, as the Supreme Self was identical with her Self, He also was filled with the same rapture.

In the second version she sarcastically compares earthly possessions and desires to the mud with which an ascetic daubs his body. He who cares for these has all the joys of possession, ignorant of the truth that they are worthless as mud.

45.

*kush pōsh tēl diph zal nā gaṭhē
sadbhāwa gōra-kath yus^u mani hēyē
Shēmbhus sōri nityē panañē yiśhē
sāda pēzē sahaza akriy nā zēyē*

[Rājānaka Bhāskara's Sanskrit translation in Stein A.

*puspādikām dravyam idam na tasya
pūjāsu, prājñā, upayōgi kiñcīt
gurūpadēśād dṛḍhayā ca bhaktyā
smṛtyācayatē yēna viśuddha ātmā*

(By poetic licence the *u* of *pūjāsu* is shortened before *pr.* Printed edition has *pūjāsu sārnam upayōgi* in which the second *a* of *sārnam* is lengthened before the cæsura; cf. verse 32.)

Kuśa-grass, flowers, sesame-seed, water,—all the paraphernalia of worship—are wanted not

By him who taketh into heart with honest faith his teacher's word.

In his own loving longing he will ever meditate upon Śambhu.

He will sink into the true joyance; and so, becoming in his nature free from action, he will not be born again.

Action—works, desire—is the great enemy of absorption into the Supreme, and causes perpetual rebirth. By recognizing the identity of the Self with the Supreme, as taught by the *guru*, or spiritual teacher, a man becomes free from the bond of action.

Sambhu is a name of Śiva.

46.

asi pōndi zōsi zāmi
 nēthay snān kari tirthan
 wāhārā-wāhārae nonuy āsi
 nishē chuy ta parzāntan

[Rājānaka Bhāskara's Sanskrit translation in Stein A.

snātām̄ hasantām̄ vividhām̄ vidhēyām̄
 kurvantam̄ ēlatparajātām̄ autām̄.
 paśyātmatattvām̄ nijadēha ēva
 kṛtāpradēśāntaramārgaṇēua

(Printed edition has ēlatpura ēva santam, paśyātmadēvam, and kṛtaśi.)

The following is the text of Stein B:—

अस्मि पुन्दि जामि चास्मि ॥
 नितुहृ स्वान् करि ता तोर्यन् ॥
 वह्नी वह्नस् नवोय जासि
 निशि छोयी ता पर्जनान् ॥३॥]

He it is who laugheth, who sneezeth, who cougheth, who yawneth.

He it is who ceaselessly batheth in holy pools.

He it is who is an ascetic, naked from year's end to year's end.

Recognize thou that verily He is nigh to thee.

'The Kingdom of heaven is within you.'

The ascetic wanders about to holy places and torments his body in his search for God. He knows not that all the time He is the ascetic's Self, and is hence ever close at hand. When the ascetic performs the most trivial action, it is really not he who does it, but the Supreme, Who is identical with his Self.

47.

*yēth saras sār⁴-phol^u nā rēbiy
 tath sari sakaliy pōñ^u cēn
 mrag srugāl gānd⁴ zala-hastiy
 zēn nā zēn ta toluy pēn*

[Rājānaka Bhāskara's Sanskrit translation in Stein A.]

*sarōvarē yatra na sarṣapasya
 kanō 'pi māty ēva ricitram ētat
 vivardhatē tatpayaśā samastam
 bhūtam sthitam bhāvi ca dēhijātam*

(Printed edition has the last line *yāvat pramāṇam khalu dēhijātam*.)

The following is the text of Stein B:—

*यत् सर् सर्वपफलो ना विचि
 तत् सर् सकलीय् ॥ पूज्नो चिन्
 मृग् खगाल् ॥ गण्डी जल्हसी
 चिन् ना चिन् ता ततोय् पिन् ॥४॥*

It is a lake so tiny that in it a mustard seed findest no room.

Yet from that lake doth every one drink water.

And into it do deer, jackals, rhinoceroses, and sea-elephants

Keep falling, falling, almost before they have time to become born.

The real insignificance of the universe. As compared with the Universal Self it is of no account; yet foolish mortals look upon it as something wonderful, and enjoy it. Life, too, is but a momentary breath, as compared with eternity; and, in reality, an unsaved soul, in whatever form it may be born, has no time to live, but, from the point of view of Eternity, lives for but an instant, and dies and dies, and is born and reborn, again and again.

48.

*Lal bōh lūbh^us bhādān ta gwārāu
 hal mē kor^umas rasa-nishē ti
 wuchun hyot^umas töq^u* dūh^umas baran
 mē-ti kal ganēyē zì zōg^umas tāt^u*

* V. l. tōr^u

49.

*mal wōndi zōlum
 zigar mōrum
 tēli Lal nāv drām
 yēli dāl^u trōv^umas tāt^u*

[Rājānaka Bhāskara's Sanskrit translation of 48 and 49 in Stein A.

*draṣṭūm vibhūm śrīthavarān gatāhāu
 śrāntā sthitā tadguṇakirtanēṣu
 tatō 'pi khinnāsmi ca mānasēna
 svāntar nivisṭā khalu tadvimarśē
 (MS. has khinnā ca mānasēna.)*

*tatō 'tra dṛṣṭāvaraṇāni bhūyō
 jñātām mayātrāiva bhavisyatī
 bhaktvā yadā tāni ca [saṁpra]viṣṭā
 lallēti lōkē prathitā tadāhaṁ. Yugmam*

(MS. *dṛṣṭāvaraṇā?*. For the emendation, compare verse 63. The MS. is partly defaced in the third line. Judging from the remains of the characters, the missing syllables seem to have been those put between brackets. Printed edition bears out the above emendations. It also has *bhānkta* for *bhaktvā*.)

48. I, Lallā, wearied myself seeking for Him and searching.

I laboured and strove even beyond my strength.

I began to look for Him, and, lo, I saw that bolts were on His door,

And even in me, as I was, did longing for Him become fixed ; and there, where I was, I gazed upon Him.

49. Foulness burnt I from my soul.

My heart (with its desires) did I slay.

And then did my name of Lallā spread abroad,
When I sat, just there, with bended knee.

48. Ineffectual human efforts. In her unregenerate days Lallā had striven to find God. Then, by God's grace, she was permitted to see that the door of approach to Him was barred to all human effort, and that no strivings of hers were of avail. So she stood there, outside the door, full of naught but longing love, and He revealed Himself to her, for she found Him in her Self.

49. A continuation of the preceding verse. When she had given up effort, and, having cleansed her mind from earthly passions, waited in patience with humility; then, and not till then, did she gain the true wisdom, and her reputation as a prophetess became widely spread.

50.

*trayi nēngi sarāh sārī saras.
aki nēngi saras arshē jāy
Haramōkha Kaūsara akh sum saras
sati nēngi saras shūñākār*

[Rājānaka Bhūskara's Sanskrit translation.

*vāratrayām nīramayaā smarāmi
tathākadaāham avakāśaḥinam
ākāśam anyāny api caddhutāni
smarāmi kūnyām khalu saptavāram*

(From the printed edition. The last syllable of *tathākadaāham* is lengthened before the cæsura; cf. verses 32 and 56.)]

Three times do I remember a lake overflowing.
Once do I remember seeing in the firmament
the only existing place.

Once do I remember seeing a bridge from
Haramukh to Kaūsar.

Seven times do I remember seeing the whole
world a void.

As a result of her having achieved the perfect know-
ledge, not only, as told in the preceding verse, has she
gained a great reputation, but she has become endued
with the power of remembering the occurrences of her
former lives.

At intervals of a *kalpa* (i.e. a day of Brahmā, or 432 million years) the universe incurs a partial dissolution (*khanda-pralaya*). A hundred years of Brahmā—each year being made up of these *kalpas*, or days of Brahmā—constitutes a *mahā-kalpa*, or great *kalpa*. At the end of this vast period of time there is a 'great dissolution' (*mahā-pralaya*) in which not only is our universe destroyed, but all the worlds of the gods with their inhabitants, and even Brahmā himself.

The lake mentioned by Lallā is, as in verse 47, the universe. By its overflow is meant a partial dissolution, three of which she remembers experiencing. When the only place that exists is the firmament, it is a great dissolution, and she remembers seeing one of these.

Between the peak of Haramukh to the North and the mountain lake of Kaūsar to the South, lies the Valley of Kashmīr. At the beginning of the *kalpa* now current this Valley is said to have been a lake called *Satīsams*, and across this lake, from Haramukh to Kaūsar, she remembers a bridge.¹

Seven times altogether she remembers seeing the world becoming absorbed into the Void (cf. Note to Verse 1).

Lallā's object in mentioning these experiences over such enormous periods of time is to emphasize the eternal pre-existence of the soul, and its perpetual birth and rebirth unless released by the true knowledge.

Cf. Verses 93 and 95.

¹ Cf. *Rōja-tarnāgīni*, i. 25. 'Formerly, since the beginning of the Kalpa, the land in the womb of the *Himālaya* was filled with water during the periods of the [first] six Manus [and formed] the 'Lake of Sati' (*Satīsams*). Afterwards . . . Kaśyapa . . . created the land known by the name of *Kashmīr* in the space [previously occupied by] the lake.' *Stein's Translation.*

51.

zanañē zāyāy rātiⁱ tōy kātiy
 karith wōdaras bahu klēsh
 phārith dweār bazani wōtiⁱ tātiy
Shiv chuy krūth^u ta bēn wōpadēsh

52.

yōray shēl pūthi^s ta pañas
 sōy shēl chēy pruthi-wōn^u dēsh
 sōy shēl shūba-wōn^u grañas
Shiv chuy krūth^u ta bēn wōpadēsh

53.

rav mala thali-thali tōpiⁱtan
 tōpiⁱtan wōttom^u wōttom^u dēsh
 Warun mala lūka-garn abītan
Shiv chuy krūth^u tōy bēn wōpadēsh

54.

yihay matru-rūpⁱ pay diyē
 yihay bhāryē-rūpⁱ kari vishēsh
 yihay māyē-rūpⁱ antⁱ zuv hēyē
Shiv chuy krūth^u ta bēn wōpadēsh

[Rājānaka Bhāskara's Sanskrit translation of 51-54.

prasūdarām klēsayutām vinīya
 jātō malāktō 'py anuyāti sāvatatam
 yatpreritaḥ sankhyadhiyā naroh strīm
 kaṣṭēna labhyām śr̄nu tam gurōḥ śivam
 yathā silākāra svajātibhēdāt
 pūthālinānāvidhārūpabhbhaginī¹
 tathāvra yō 'nantatayā vibhāti
 kaṣṭēna labhyām śr̄nu tam gurōḥ śivam
 aṭhalē aṭhalē svaiḥ kiraṇair yathā raviḥ
 pātaty abhēdēna gṛhēṣu vābhriyam
 jalām tathā sarvajagadgṛhēṣu
 kaṣṭēna labhyām śr̄nu tam gurōḥ śivam

mātṛsvarūpēṇa payohpradā nu
 bhāryāsvarūpēṇa vilāsakāriṇ
 yac chaktir antē mṛtirūpam ēti ca
 kaṣṭēna labhyam īṣṇu tām gurōḥ śivam
 (From the printed edition.)

The following is the text of 52, 53, and 54 in Stein B:—

यसे शिल् पीठस् ॥ ता बद्रस्
 सदी शिल् पृथिवानीस् देशा ॥
 से शिल् शोभवानी यद्रस् ॥
 शिव् छोयी कष्टो त चिन् ॥ उपदेशा ॥ ३३ ॥
 रव् मत आत्मधनि तापीतन् ॥
 तापीतन् ॥ उत्तमि देशा ॥
 वर्ण् मत लोटो गृह् अचीतन् ॥
 शिव् छोयी कष्टो त चिन् उपदेशा ॥ ३४ ॥
 एहिय् मातुरूपी पव् दीयिय् ॥
 एहिय् ॥ मार्यरूपी विशेषा ॥
 एहिय् ॥ मायिरूपी बीवू हियिय् ॥
 शिव् छोयी कष्टो त चिन् ॥ उपदेशा ॥ ३२ ॥

51. Comely and full of sap were they born from the mother,

After causing many a pang to her womb.

Again and again thither did they come, and waited at that door.

Hardly, in sooth, is Śiva to be found. Meditate therefore on the doctrine.

52. The same rock that serveth for a pedestal or for a pavement

Really is but (part of) a district of the earth.

Or the same rock may become (a millstone) for a handsome mill.

Hardly, in sooth, is Śiva to be found. Meditate therefore on the doctrine.

53. Doth not the sun cause (everything) to glow in every region ?

Doth it cause only each good land to glow ?

Doth not Varuna enter into every house ?

Hardly, in sooth, is Śiva to be found. Meditate therefore on the doctrine.

54. The same woman is a mother, and giveth milk unto her babe.

The same woman, as a wife, hath her special character.

The same woman, as a deceiver, endeth by taking thy life.

Hardly, in sooth, is Śiva to be found. Meditate therefore on the doctrine.

A group of verses linked together by their fourth lines, which are identical in each. Verse 80 belongs also to this group.

51. The soul, while still in the womb of its mother, remembers its former births, and determines to seek release from future transmigration as soon as it is born. But directly it is born it forgets all this, and, becoming entangled in worldly desires, is condemned to visit wombs again and again, and to wait at their doors for admission again into the world. Cf. Verse 87.

As the attainment of Śiva is thus hard for a mortal once he is born, Lallā entreats him to heed her doctrine, and thus to obtain release.

52. All things are but forms of the Supreme. She uses as a parable the fact that though a pedestal, a pavement, a tract of land, or a millstone, may all differ widely in appearance, at bottom they are all the same—only stone.

53. Another parable showing the universality of the Supreme. He is everywhere without exception, just as the sun shines impartially on every spot in the earth, and just as Varuna, the god of water, is found in every house, and not only in the houses of the good. The facts described are those mentioned in Matt. v. 45, but the application is different.

54. Another parable to the same effect. The infinite variety of a woman, as a mother, as a wife, or as a Delilah. Yet she is, throughout all, the same—a woman. The Sanskrit translation makes the Delilah to be the *sakti*, which misleads people from the truth, appearing at one time as a mother, and at another as a wife, but always a misleader.

55.

*kandēv gēh tēzⁱ kandēv wan-wās
vēphol^u man nā rātih ta wās
dēu rāth gānz^arith parun^u shwās
yuthuy chukh ta tynthuy as*

[Rājānaka Bhāskara's Sanskrit translation.

*grhē nivāsō na vimōkṣahētur
wanē 'thavā yōgivaraīh pradīṣṭah
divāniśām svātmavimarśanāīhyō
yathā sthitas tvaṁ paramō 'sty upāyah*

(From the printed edition.)]

Some have abandoned home, some have abandoned hermitage;

But fruitless is every abiding-place, if thou hast not thy mind under subjection.

Day and night counting each breath,
As thou art, so there abide.

Some, in the hope of salvation, have abandoned house and home for a hermit's life, and others, in a like hope, have given up such a life, and have become ordinary householders. But it matters not where one lives, so long as one applies oneself to learning the mysteries of Self. The devotee should practise restraining his breath—one of the chief means of securing emancipation. See Verses 37 and 40 and Vocabulary s. vv. *nādi* and *prān* 2.

'Caelum non animum mutant qui trans mare currunt.'

56.

*yē gōrā Paramēśhwarā !
bāvtam bē chny autar ryodū
dōshēway wōpadān kandā-purā
hāh kawa tārunū ta hāh kawa totū*

57.

*nābi-sthāna chēy prakrēth zalarāñi
hiđis tām yēli prān wata-gotū
brahmānḍa pēṭha sūti nadi wahawañi
hāh tawa tārunū ta hāh tawa totū*

[Rājānaka Bhāskara's Sanskrit translation of 56 and 57.

*gurō ! mamāitam upadēśam ēkaiū
kuruṣva bōdhāptikaram dayātah
hāh-hūh iman stah samam āsyajātāv
uṣṇo 'sti hāh kim atha hūh suṣṭah
nābhyanthitō hāh jaṭharāgnitaptō
hūh dvādaśāntac chiśirāt samutthah
hāh prāṇabhūtō 'sty atha hūh apānah
aiddhānta ērām munibhiḥ pradiṣṭah*

(From the printed edition. The *a* of *mamāitam* and *i* of *kim* are lengthened before the caesura; cf. verses 32 and 50.)

The following is the text of 56 and 57 in Stein B:—

ये गुरा परमेशुरा
दपुम अन्तुरु वित्तो ॥
द्वन्द्वे उपन्याय कन्दपुरा
हह् ॥ कव तूळरो (sic) हाह् ॥ कव तती ॥ ४४ ॥
नाभिश्चान् ॥ श्चियी प्रकत् (sic) वलवन्दी
हीक्षीस ताँ छोयी इमुरु मुतो ॥
मानसमण्डल् ॥ नदु वहवन्दी ॥
हह् तव तूळनो (sic) हाह् ॥ तव ततो ॥ ४५ ॥

56. O my Teacher! Thou who art as God to me!

Explain thou to me the inner meaning; for it is known to thee.

Two breathings are there, both taking their rise in the City of the Bulb.

Why then is *h^oh* cold, and *hāh* hot?

57. The region of the navel is by nature fiery hot.

Thence proceedeth thy vital air, rising to thy throat, (and issueth from thy mouth as *hāh*).

When it meeteth the river flowing from the *Brahma-randhra* (it issueth from thy mouth as *h^oh*),

And therefore *h^oh* is cold, and *hāh* is hot.

These two verses refer to the practice of *prāṇyāyāma*, or suppressing the breath in order to obtain *yoga*, or union with the Supreme. Expiration and inhalation are carefully watched and controlled by the *yogi*. Lallā notices that some of her exhalations, which she names *hāh*, are cool, while others, which she calls *hāh*, are hot. She addresses her *guru*, or spiritual teacher, whom she has been taught, like all devotees, to recognize as the representative to her of God.

In order to understand the reply, it must be explained that, according to Saiva teaching, situated within the body, between the pudendum and the navel, is a *kanda*, or bulb, the focus of all bodily action, from which radiate the various *nādīs*, or tubes, through which circulate the *prāṇas*, or vital airs. This *kanda* is called *kandā-purā*, or 'City of the Bulb', in verse 56, and *nābī-sthān*, or that which has its position near the navel, in verse 57. One of the vital airs—called the *prāṇa kāṣṭ' ēξοχήν*—rises directly from the *kanda* through the windpipe, and is expired through the mouth. Hence it is hot. For further particulars, see the Note on *Yoga*, § 5, and the Vocabulary, s. vv. *kandā-purā*, *nādī*, and *prāṇ*, 2. So much for the hot air.

The *Brahma-randhra* is the anterior fontanelle in the upper part of the head (§§ 5, 27). Near this is the *sahasrāra* (§§ 19, 20, 21, 27), a spot which is the upper extremity of the tube called the *suṣumṇā nādī*, the other extremity of which is the *kanda* already mentioned.

This *sahasrāra* is considered to be the abode of that emanation of the Supreme Siva which is the man's Self, and which is mystically spoken of as the moon. The moon is universally looked upon as the source of coldness, and hence the vital air passing down the *susumnā nādi* is cold. When this meets the hot air, *prāṇa*, coming upwards from the *kanda* (close to which is the microcosmic sun, §§ 5, 8, 9, 21), this *prāṇa* is deprived of its heat by contact with the down-flowing stream, and hence, in this case, the expired air is cold. For further particulars, see the Vocabulary, s. v. *sōm*.

Hah is a short abrupt expiration, and *hāh* is a prolonged one; and at the bottom of the teacher's explanation lies the idea that in the short expiration the hot upward current of air suddenly meets the downward current of cold air, and is checked by it. Hence it is cooled. On the other hand, a prolonged expiration has time to recover itself and to regain its heat. The sun is located in the pelvis, and so the upward breath is hot; and the moon is at the brain, and its currents are downwards and cold.

58.

*yih yih karm korum suh ar&shun
yih rasani wōssorum tig manthar
yuhuy log^umō dihas parbun
suy yih parama-Shi^uun^u taunthar*

(Rājānaka Bhāskara's Sanskrit translation.

*kārōmi yat karma tad ēva pūjā
vadāmi yac cāpi tad ēva mantrāḥ
yad ēva cāyāti tathāiva yōgād
dravyām tad ēvdāsti mamātra tauntram*

(From the printed edition.)

The following is the text of Stein B:—

यो यी कम् करमो ॥ अर्चय् ॥
रसनि उच्चरि तेमै मन्त्र ॥
एङ्गय् ॥ लगों देहस ॥ पर्चय् ॥
सोयी परमशिवानो तन्त्र ॥ २४ ॥]

Whate'er work I did, that was worship.

Whate'er I uttered with my tongue, that was a mystic formula.

This recognition, and this alone, became one with my body,

That this alone is the essence of the scriptures of the Supreme Śiva.

Laborare est orare ; but the labour, it is understood, must be dedicated to the Supreme. When all that one does, and all that one says is dedicated to Him, this is equal to all burnt offerings and sacrifices.

59.

*baḥ nā bōḥ nā dhyēy nā dhyān
gaue pānay Sarva-kriy mashith
anyau dūṭhukh kēbh nā anvay
gay sath lāyⁱ par pashith*

[Rūjānaka Bhūskara's Sanskrit translation.

*ndhaṁ na ca tvaṁ na ca kāpi carca
dhyānasya yōgyat̄ra padē 'tiśāntē
kō 'py anvayaś cātra na bhāti tasmād
vismārya līnaṁ svam ivātra sadbhīḥ*

(From the printed edition.)]

There is no 'Thou', no 'I', no object of contemplation, not even contemplation.

It is only the All-Creator, who Himself became lost in forgetfulness.

The blind folk saw not any meaning in this,

But when they saw the Supreme, the seven worlds became lost in nothingness.

All that exists is but the Supreme in one or other of His manifestations. When, therefore, an untaught man knows not the unity of Self and all creation with the

Supreme Self, and imagines that there is a difference between 'I' and 'thou', or between contemplation and its object, it is really the Supreme, temporarily blinded by His own illusive power, Who is lost in this ignorance. This paradox, and the logical inference to be derived from it cannot be understood by the blind, i. e. those who are sunk in ignorance of the nature of things. But when a man has once grasped the facts, the whole universe disappears for him, and he gains release.

The last line may also be translated, 'but good men become absorbed in Him, when once they gain sight of the Supreme.' So interpreted by Rājānaka Bhāskara.

60.

śhādān lūbhūs pōnī-pānas
śhēpith gyānas wōlum na kīgh
lay kūrūmas ta wōbūs a!-thānas
bārī bārī bāna ta cēwān na kūh

[Rājānaka Bhāskara's Sanskrit translation.

svātmānvēṣayayatnamātrāniratā śrāntā tatō 'ham aṣhita
tajjñānākamahāpadē 'tivijanē prāṇādirōdhāt tatah
labdhvānandasurāgrhaṁ ca tad anu drṣṭvātra bhāṇḍāny alāñ
pūrṇāny ēva tathāpi tatra vimukhaḥ prāptō janah sōcitaḥ

(From the printed edition. The third half-line does not scan, the metre being Śārdūlavikrīḍita. The *u* of *anu* should be long. As it falls on the caesura, possibly the author intended it to be long by metrical licence. There are similar cases in his translations of verses 32, 50, and 56; cf. also verse 45.)]

I searched for myself, and wearied myself in vain,

For no one hath, I ween, e'er by such efforts reached the hidden knowledge.

Then absorbed I myself in It, and straightway reached the abode of nectar,

Where there are many filled jars, but no one drinketh from them.

No human efforts can gain the perfect knowledge. This is obtained only by quietism and the grace of the Supreme. 'It' in which Lallā became absorbed is the *tat* of the famous Upaniṣadic formula *tat trām asi*, 'thou art It', the essence of the Śaiva doctrines. Once she had grasped the identity of her Self with the Supreme Self, she reached the *Al-thān*. This word means literally 'the abode of wine', i. e. nectar. The abode of nectar is the moon, in which nectar is produced month by month. As explained under verses 56, 57, and in the Note on Yōga, § 19, a mystic moon, representing the Supreme, exists in the spot in the brain called the *sahasrāra*. By practising *yōga*, a devotee is finally absorbed microcosmically into the *sahasrāra*, and macrocosmically into the Supreme. Lallā laments that so few avail themselves of this means of salvation. The wine of salvation is there, but few there be that drink of it.

The pronominal suffix *m* in *rečtum* is a kind of *datus commodi*, and means 'in my opinion'.

Al-thān is also explained as a contraction of *alaṁsthāna*, the place of 'enough', where everything is exactly balanced, and which can only be described by negation of all qualifications, 'nēli, nēli', i. e. the Supreme. In either interpretation the resultant meaning is the same.

61.

*yuh^u yih karm kara pētarun pānas
arzun barzun biyiz kyut^u
āntihⁱ lāgi-rost^u pushērun evātmas
ada yūrⁱ gasha ta tūrⁱ chum hyot^u*

[The following is the text of Stein B:—

यो यो कम् करि सो पानस ॥
मि जानो जि विदीस ॥ कीवूस ॥
अने अन हारीय प्राणस
यौक्ति गच्छ ता तौक्ति ल्लोस ॥ २२ ॥]

Whatever work I may do, the burden of the completion thereof lieth on myself,

But the earnings and the collecting of the fruits thereof are another's.

If in the end, without thought for their fruits,
I lay these works as an offering before the Supreme
Self,

Then, where'er I may go, there is it well
for me.

The vanity of human wishes. The ordinary worldling performs actions for the sake of what he may gain by them ; but these gains cannot follow him to another world. They are left behind to his 'laughing heirs'.

The true believer, without thought of reward, does his duty, and offers all that he does to God ; and it is he who after death reaps the full fruit of his actions in the shape of final release. This is one of the fundamental doctrines of the *Bhagavad Gītā*. If a man engages in worldly affairs for the lusts of the flesh, he damns his soul ; if he takes them up without regard to their fruits, solely from the sense of duty (*karma-yoga*) and the love of God (*bhakti-yoga*), he saves his soul.

62.

*rājēs bōj'i yēm'i kartal tōj'i
swargas bōj'i chuy taph tōy dān
sahazas bōj'i yēm'i gōra-kath pōj'i
pāpa-pōnē-bōj'i chuy panunuy pān*

He who gaineth a kingdom is he who hath
wielded a sword.

He who gaineth paradise is he who mortifieth
himself and who giveth in charity.

He who hath knowledge of the nature of the
Self, is he who followeth the Guru's teaching.

That which reapeth the fruit of virtue and of
vice is a man's own Self.

Every action has its fruit. The exercise of worldly
activity produces worldly prosperity. If a man pursues
a formal religion, he reaps the fruit in paradise, which

is transient, and from which, when the fruits of his pious actions have been exhausted, he will be subject to rebirth.

The one hope of ultimate release is the acquirement of the true knowledge of the Self, and this can only be acquired from the teaching of a Śaiva Guru, or spiritual preceptor.

63.

*jñāna-mārg chēy hāka-wörⁱⁱ
dizēs skēma-dama-kriyē-pūnⁱⁱ
lāmā-bakra-posh^u prōn^u kriy dörⁱⁱ
khēna khēna mōbiy wörⁱⁱy chēn^u*

The way of knowledge is a garden of herbs.

Thou must enclose it with the hedge of quietism and self-restraint and pious deeds.

Thus will thy former deeds be offered like beasts at the Mothers' sacrifice,

And, by steady eating of its crop, the garden will become empty and bare.

Deeds are of two kinds,—the deeds of former lives, of which the accumulated results still persist, and the deeds done in the present life. Both kinds have results, through the action of the endless chain of cause and effect, and so long as these results continue to exist, ultimate release is impossible.

In the garden of knowledge, the herbs are the deeds of the present life. It must be carefully guarded from outside temptations by the performance of the daily obligatory religious rites and the practice of quietism and self-restraint. In this garden are allowed to browse the goats destined to sacrifice, typifying the works of former lives, the fruits of which are the existing crop—the deeds of the present life. Hemmed in by the hedge of holy works, the goats are compelled to eat this crop, or, in other words, the works of former lives are compelled to render themselves unfruitful. This unfruitfulness is consummated by the sacrifice of the goats, and when

that is accomplished the soul becomes assimilated to the Supreme Void, the *Sūnya*. See Vocabulary, s. v. *shūn*.

A *Lāmū* is one of the divine Mothers, to whom animals are offered in sacrifice. See Vocabulary, s. v. *lāmā*, for further particulars.

64.

*kalan kāla-zōli yid^away kē gol^a
vēndiv gih wā vēndiv wan-wās
zōnith sarwa-gath Probh^a amol^a
yuthuy zānēkh tyuthuy ās*

[The following is the text of Stein B :—

कलना कालजाली यिद् ॥ विगलो ॥
कन्दिव् ॥ गेह् ॥ कन्दिव् वनवास् ॥
जानीत् ॥ सर्वगत् ॥ प्रभ् ॥ अमलो ॥
यीथोय् जानक् ॥ तीथोय् आस् ॥ ३८ ॥

This is a mixture of Nos. 55 and 64.]

If, in flux of time, thou hast destroyed the whole body of thy desires,

Choose ye a home-life, or choose ye a hermitage.

If thou wilt come to know that the Lord is all-pervading and without taint,

Then, as thou wilt know, so wilt thou be.

Freedom from desire and knowledge of the nature of the Self give ultimate release, whether a man lead the life of a householder or bury himself in a hermitage. The mode of life is immaterial. With this knowledge, his own soul becomes assimilated to his conception of the nature of the Supreme; and he becomes spiritually one with Him.

65.

*Shiwa Shiwa karūn hamsa-gath sōrith
rūzith vēwahōrⁱ dēn kyōh rāth
lägi-rost^a adug^a yns^a man karith
tāsⁱ uēth prason^a sura-gurk-nāth*

[The following is the text of Stein B:—

शिव शिव करान् यमी लोयो ॥
 चव्यीस ॥ भयु भङ् ॥ ता द्रत् ॥
 यमी चदय ॥ मन् ॥ सम्पत्रो
 तमी प्रसद्वी सुरगुरुनाय ॥ ३० ॥

This is a mixture of Nos. 5 and 65.]

“He who ever calleth on the name of Śiva and who beareth in mind the Way of the Swan,
 Even if night and day he remain busy with his worldly calling,

And who without thought for fruits maketh his mind non-dualist,

On him alone is ever gracious the Lord of the Chiefest of gods.

The Way of the Swan is a mystic name for the celebrated formula *sō 'ham*, I am He (cf. the *tat tvam asi*, thou art It, of verse 60). In Sanskrit letters, if the words *sō 'ham* be reversed, they become *hāṁsaḥ*, a word which means ‘swan’. Hence the origin of the term. The devout believer must perform his necessary religious duties, but, as explained under verse 61, without thought of the reward that they may bring. *Hāṁsa* is a term often applied to the Supreme Śiva dwelling in the *Sahasrāra* and identical with the individual soul (see Note on *Yōga*, § 20). The full title, in this sense, is *Parama-hāṁsa*. The word is also used to indicate the *Ajapa mantra*. See verse 40.

The non-dualist mind is that which fully recognizes the identity of the Self with the Supreme Self,—that all is one, not two, or manifold.

66.

*sarnun̄ bāñith̄ ditith̄ pāñī pāñas
 tyutk̄ kyō̄ waryō̄th̄ ta phalihiȳ rō̄w̄
 mū̄das wō̄padēsh̄ gāȳī rīñz̄ dumāñaz̄
 kāñī dādas gō̄r āparith̄ rō̄w̄*

Thou hast cut up the hide and pegged it down,
all for thyself.

Hast thou sown such seed that it will bear
abounding fruit?

Fool! teaching proffered to thee is but balls
flung at a boundary-pillar.

It is all lost, as though sweet stuff were fed
unto a tawny bullock.

Just as a degraded Camār, whose whole occupation is with that which is dead and foul, cares for a hide by cutting it into its intended shape and pegging it out to dry, so the worldly man cherishes his body, which itself is but a hide, and stretches it out over the world of enjoyment with the pegs of desire. On the other hand, the wise man is like a decent husbandman. He sows the living seed that shall spring up and bear the harvest of spiritual blessing.

Instruction given to the foolish worldly man returns to the giver, as a ball in the game of hockey bounds back from one of the goal-pillars.

To give instruction to such a person is as much lost labour as it is to feed a lusty bullock with sweetmeats in the hope of increasing its milk. 'Bullock's milk' is a common phrase used to indicate a hoped-for but impossible result. Here the fool not only believes in its existence but tries to increase its yield. *Gōr*, molasses, is often given to a *cow* to increase her milk. The fool tries it on a bullock.

67.

lalith lalith waday bō-dōy
sittā! muhūcū pēiy māy
rōziy nō pata lōh-langarūcū bhāy
nīza-swarūph kyāk moṭhuy hāy

Good Sir, for thee will I keep weeping with
gentle sound and gentle words.

My Soul! love for the world, begotten of
illusion, hath befallen thee.

Not even the shadow of thine iron anchor will survive for thee.

Alas! why hast thou forgotten the nature of thy Self?

Lallā addresses herself as 'Good Sir'.

The iron anchor—a common object in Kashmīr navigable rivers—is worldly possessions that tie a man's soul down to this world. None of these will he carry with him after death.

68.

*Lal bōh bīyēs sōman-bāga-baras
wuchum Shivas Shēk'th milith ta wāh
fātⁱ lag kār^um amrēta-saras
zinday maras ta mē kari kyāh*

I, Lallā, passed in through the door of the jasmine-garden of my soul.

And there, O Joy! saw I Śiva seated united with His Śakti.

There became I absorbed in the lake of nectar.

Now, what can (existence) do unto me? For, even though alive, I shall in it be dead.

The first line contains a paronomasia. The word *sōman* may be the Persian word meaning 'jasmine'; or may be the Indian word meaning 'my own mind'; or 'soul'. We have attempted to indicate this in the translation.

Śiva united in one with His Śakti, or energetic power, is the highest form of the Supreme Self. The lake of nectar is a metaphor for the bliss of union with the Supreme. Drowned in this, though alive, Lallā is as it were dead, and is certain of release from future birth, life, or death.

69.

bitta-turog^u wagi hēth roṭum
 tēlith milavith dashē-nāḍi-wāv
 taway shēshi-kal rēgalith wūbh^um
 shūñes shūñāh milith gauv

With a rein did I hold back the steed of my thought.

By ardent practice did I bring together the vital airs of my ten *nādis*.

Therefore did the digit of the moon melt and descend unto me,

And a void became merged within the Void.

The rein by which she holds back the steed of her thought is the absence of desire.

The *nādis* are the tubes in the body through which the vital airs are believed to circulate, and it is the devotee's object to bring these airs under subjection. See the Vocabulary s. vv. *nāḍi* and *prāṇ*, 2, and Note on *Yōga*, §§ 5, 21.

The mystic moon in the *sahasrāra* has been explained above under verses 40 and 56, 57. When the devotee has completely blocked the circulation of his vital airs, this moon distils nectar, as there explained. See also Note on *Yōga*, §§ 8, 19, 21, 22.

For the empty void of matter merging into the great Void, see verse 11.

70.

bēth amara-pathi thōv^uzi
 tih trōvith lagi zūḍē*
 tati b^uh nō shik^uzi sandōr^uzi
 dōda-shur^u ta kōchē nō mūḍē†

* V. L. *zūrē*

† V. L. *mūrē*

[The following is the text of Stein B:—

चिन्ता अमरपथि यविवि
ते चावीत ता लगिय् ॥ जूँठि
तत्वा चू कहित् सन्धारेजि
दद्वो शोको ता कुच्छि ता ना मूँठि ॥ २८ ॥

The MS. numbers this 19 by error.]

Put thou thy thoughts upon the path of immortality.

If thou leave them without guidance, into evil state will they fall.

There, be thou not fearful, but be thou very courageous.

For they are like unto a suckling child, that tosseth restless on its mother's bosom.

For the literal meaning of the last line, see the Vocabulary, s. v. *mūrun*.

71.

*māruk̄h māra-būth kām krūd lūb
na-ta kān barīk̄h mārinēy pān
manay khēn dikh eva-vēk̄hāra shēm
vishēy tihondū kyāh kyuthū druwū zān*

[The following is the text in Stein B (in which it has no number):—

मारुक् मारभूत पारामुक्
कान् भरीत् मारिनिय्
मनय् खित् दीस्
चलें आमुव् [—] इखिनिलाश्वर् कव दीय् ॥

In the fourth line, the MS. is worm-eaten, and one word is destroyed. The whole is corrupt, and is unintelligible as it stands.]

Murder thou the murderous demons, lust, anger, and desire.

Otherwise they will aim their arrows, and destroy thy Self.

With careful thought, by meditation on thy Self, give to them quietism as their only food.

Then wilt thou know what, and how little firm, is their realm of power.

The arrows are temptations to worldliness.

72.

*śala-bitta ! wōndas bhayē mō bar
cyōñū śinth karān pāna Anād
tē kō-zanañi kshōd hari, kar
kēwal tasounduy tārukū nād*

Ah restless mind ! have no fear within thy heart.

The Beginningless One Himself taketh thought for thee,

(And considereth) how hunger may fall from thee.

Utter, therefore, to Him alone the cry of salvation.

Trust in God for the things of this life, and He will provide. No formal rites are required in order to secure his protection. All that is necessary is unceasingly to utter the 'unobstructed cry' (see verses 14, 15), i. e. the mystic syllable *ōṁ*, which properly uttered, and with faith, will secure the presence of the Supreme, Who is everything that man can need.

73.

śāmar chāthār rathu simhāsan
 klād nāṭč-ras tūla-paryōkkh
 kyāh mōnith yisi sthir āśawun^u
 kō-zana kāsiy maranūn^u shōkh

74.

kyāh bōḍukh muha bhawa-sōḍari-dārē
 sōthu lārith pēiy tama-pōkh
 yēma-haṭh kariṇy kōlⁱ chōra-dārē
 kō-zana kāsiy maranūn^u shōkh

75.

karm tāh kāraṇ tīāh kōmbith
 yēwa labakh paralōkas ḫkh
 wōth khas sūrya-maṇḍal bōmbith
 tācay baliy maranūn^u shōkh

76.

jñānākⁱ ambar pairith tanē
 yim pad Lali dāpⁱ tim hrēdi ḫkh
 kārānⁱ pranawākⁱ lay kor^u Lalē
 bēl^h-jyōti kōs^u maranūn^u shōkh

[The following is the text of 73-76 in Stein B:—

चामरु ॥ छ्वरथ सिंहासन ॥
 झाद ॥ तूलय पर्यङ्क ॥
 क्या मानीत ॥ स्थिर ॥ इति आमुन ॥
 कीन ॥ कामूय मरणात्री शङ्क ॥ ३९ ॥
 क्या बुडोख ॥ सुत सोदरि दारि ॥
 धारि लोक्तीत पिथ भवपङ्क
 यमभट्ट करनिय कूरधारि
 कीन कामूय मरणात्री शङ्क ॥ ४० ॥

कर्म जू कारग चि चुम्हीत ॥
 यव लभक ॥ परलोकस ॥ अङ्क ॥
 उत्थ खस ॥ सूर्या मण्डलो चुम्हीत ॥
 तवि चलिय मरणात्री शङ्क ॥ ३७ ॥

ज्ञान अम्बर पेरीम लज्जि
 यीम पद दपीतीम हदि अङ्क ॥
 कारणी प्रोणोकी गरीभि लज्जि
 कीन ॥ कामुय ॥ मरणात्री शङ्क ॥ ४९ ॥

73. A royal chowry, sunshade, chariot, throne,
 Happy revels, the pleasures of the theatre,
 a bed of cotton down,—

Bethink thee which of these is lasting in
 this world,

And how can it take from thee the fear of
 death.

74. In thy illusion why didst thou sink in the
 stream of the ocean of existence?

When thou hadst destroyed the high-banked
 road, thereto came before thee the slough of spiritual
 darkness.

At the appointed time will Yama's apparitors
 drag thee off in woful plight.

Who can take from thee the fear of death?

75. Works two are there, and causes three. On
 them practise thou the *kumbhaka-yoga*.

Then, in another world, wilt thou gain the
 mark of honour.

Arise, mount, pierce through the sun's disk.

Then will flee from thee the fear of death.

76. Clothe thou thy body in the garb of knowledge.
 Brand thou on thy heart the verses that Lallā
 spake.

With the help of the *pranava* Lallā absorbed herself

In union with the Soul-light, and so expelled the fear of death.

These four verses form a group.

73. The chowry, or fly-whisk, and the sunshade are emblems of royalty. So strong is this feeling about the sunshade, or, in plain English, the umbrella, that some years ago a serious riot took place in southern India, due to the fact that some low-caste people had taken to going about with cheap cotton umbrellas imported from England. People of such castes had no right to protect themselves from the sun or rain!

74. The high-banked road is the way of truth, by which the Self is enabled to approach the Supreme Self. These high embanked roads across marshy country are common features of a Kāshmīrī landscape.

Yama is the god who rules the land of shades. His apparitors carry off the soul after death for judgement by him, cruelly treating it on the way. *Chōra-dārē karun* is the name of a punishment, in which the criminal is dragged along the ground till the blood flows from his body in streams.

75. Works are of two kinds, good and bad. There are three causes of the apparent existence of the material world, which are technically known as *malas* or impurities. These are (1) *āṇava-mala*, or the impurity due to the soul deeming itself to be finite; (2) *māgiya-mala*, or the impurity due to the cognition that one thing is different from another; and (3) *kārma-mala*, resulting in action—the producer of pleasure and pain.

It is the devotee's business to destroy the fruits of all works, whether good or bad, and to destroy these *malas*. This he does by practising *yōga*. One important form of *yōga* is the *kumbhakit-yōga*, in which the breath is entirely suspended. *Kombith* literally means 'bottling up (the breath)'. Cf. verse 34, and see the Vocabulary, s. vv. *kāran* and *kumbh*. The disembodied soul, on its way to emancipation, is said to pass through the sun's orb on its way to union with the Supreme.

76. The *pranava* is one of the names of the mystic syllable *ōṁ*, for which see verses 14, 15.

77.

mōrīth pōub būth tim phal-hanḍī
 bēlana-dāna-wakhur khēth
 taśay zānakh paramu pad bāndī
 hishiy khōshī-khōr kōh-ti na khēth

[The following is the text of Stein B :—

मारीत् पञ्चभूत् ते हण्डे
 चिनुन् धान् वाखुर् दित् ॥
 जानहा परमो पद् यिद् रण्डे
 खण्डे खुर् हण्डे खुर् कित् ॥ १७ ॥

See remarks on verse 10.]

Ah! thou hasty one, feed thou those fatted rams—the five principles of experience—on the grain and cates of spiritual meditation, and then slay them.

Not till then wilt thou gain the knowledge of the place of the Supreme, and (thou wilt also know that) if thou violate custom it is all the same, and causeth thee no loss.

Lallā is said to have made a practice of going about in a nude condition, 'for', said she, 'he only is a man who fears God, and there are few such about'. See verse 94 and the note to K. Pr., p. 20, below. This verse appears to be an answer of hers to some woman who remonstrated with her for not following the usual customs in regard to female dress.

The five *bhūtas*, or *mahābhūtas*, are the five factors constituting the principles of experience of the sensible universe. They are solidity, liquidity, formativity, aeriarity, and vacuity. For further particulars, see the Vocabulary, s. v. *būth*, 2.

Just as a ram fattened on fruits and such like has but the smallest beginning in his mother's womb, and grows to great size and vigour before he is ready for sacrifice, so these principles are developed from earlier, subtile, capacities (*tanmātras*), and under the influence of the

chain of cause and effect, which result in illusion (*māyā*), become powerful and conceal from the soul its knowledge of its real Self.

In order to attain to true knowledge, the seeker must first certify to himself the essential nothingness of these five *bhūtas*, and cause them to disappear one by one from his experience, by meditating on, and realizing, the nature of Self. Just as a fatted ram is prepared for sacrifice and death by feeding it on grain and cakes, so these must be prepared for disappearance by this meditation and realization.

The 'violation of custom' is literally 'the left-handed conduct' and there is probably a suggestion of the *vāma-mārga*, or left-handed, Kaula, ritual. Cf. the last line of verse 10.

78.

kus dingi ta kus zāgi
kus sar watari tēliy
kus haras pūzi lāgi
kus parama-pud mēliy

79.

man dingi ta akōl zāgi
dōḍi sur panca-yindī watari tēliy
siva-vēkāra-pōñ haras pūzi lāgi
parama-pud bētana-Shiv mēliy

[The following is the text of 78 and 79 in Stein B (in which they have no number):—

कुसो डङ्गि त कुसो जागि
 कुसो सर् वति तिलेया
 कुसो हरस [पूजि नागि]
 कुसो परमपद मिलेया ॥

In this verse the MS. is worm-eaten, and four *akṣaras* are destroyed in the third line. These I have supplied from verse 79. They are enclosed in brackets.

मन् डङ्गि ता अकुल् जागि
 दाढुय् पञ्च् इन्द्रिय् चिन्तया (sic)
 पुरुषे हरस् पूजि लगि (sic)
 एङ्गय् चितन् शिव् मिलया ॥]

78. Who is he that is wrapped in sleep, and who is he that is awake?

What lake is that which continually oozeth away?

What is that which a man may offer in worship to Hara?

What is that supreme station to which thou wilt attain?

79. The mind is he who is wrapped in sleep, and when it hath transcended the *kula* it is he who is awake.

The five organs are the lake that continually oozeth away.

That holy thing which a man may offer in worship to Hara is the discrimination of the Self.

That supreme station to which thou wilt attain is the Spirit-Śiva.

78. Hara is a name of Śiva, the personal form of the impersonal Supreme.

79. The *manas*, or mind, is, roughly speaking, the thinking faculty. For a more accurate description, see the Vocabulary, s. v. *man*.

The *kula*, or family, is a group of the following essentials for the experience of the existence of the Self, as distinct from the Supreme Self:—(1) the individual soul; (2) *Prakṛti*, or primal matter,—that on which the individual soul acts, and which reacts on it; (3) space—i.e. the conception of limitation in space; (4) time—i.e. the conception of limitation in time; and (5-9) the five *bhūtas*, or principles of experience, as described under verse 77. When the mind transcends these, and recog-

nizes its Self as one with the limitless Supreme Self, it is in a state of grace, or, as here said, it is awake. The commentary quotes here the following lines; the first is anonymous, and the rest = *Bhagavad Gitā*, ii. 69 :—

*mana ēva manasyānām kāraṇām bandha-mōkṣayōḥ ॥
yā niśā sarva-bhūtānām tasyām jāgrati saṁyamī ॥
yasyām jāgrati bhūtāni sā niśā paśyatō munēḥ ॥*

It is the mind alone that is the cause of men's entanglement and of their release.

In that which to all embodied beings is night, doth the ascetic remain awake,

And that in which they wake, is the night for the saint who hath eyes to see.

The five organs, or principles, of action are those of generation, excretion, locomotion, handling, and expression by voice. The continual exercise of these takes away the power of Self-realization.

80.

*zānahō nādi-dal mana raṭīth
baṭīth waṭīth, kuṭīth klēsh
zānahō aśa aśta rasāyēn gaṭīth
Shiv chuy krūṭh" ta bēn wōpadēsh*

[The following is the text of Stein B :—

जानिहा नाडीदला मन् ॥ रटीत
चटीत् ॥ वटीत् ॥ कुटीत् ॥ क्लेश ॥
जानिहा अस्तरसायुन् ॥ घटीत् ॥
शिव छ्योदी कटो त चिन् ॥ उपदेश ॥ ३४ ॥]

If I had known how by my mind to bring into subjection my *nādis*,

How to cut, how to bind up; then should I have known how to crush sorrow,

And gradually to compound the Great Elixir.

Hardly, in sooth, is Śiva to be found. Meditate therefore on the doctrine.

As previously explained (see Note on Yōga, §§ 5, 21, and verse 69), the *uādīs* are the tubes through which the vital airs circulate. It is the devotee's business to bring the latter under control. *Taṭun waṭun*, cutting and binding up, is the Kāshmīrī term for operative surgery. Lallā implies that this must be performed upon the mind, which must be cut away from the organs of action (see the preceding Verse), and bound up by self-restraint and quietism.

The Elixir of Life is, of course, the knowledge of the Self.

For the final line, compare verses 51-54.

81.

*mad pyuwum syundu-zalan yaitu
raugan līlāmī kiyēm kaiba
kaiti khyēm manushē-māmsakī nali
sōy bōh Lal ta ganv mē kyāh*

[The following is the text of Stein B :—

(This verse is given twice in the MS. with slightly differing readings.)

मद् पिवूं सिन्धुजलनि यातो
रङ्गन् लीलकीय दिन् त रात् ॥
मांस् चर्वण ॥ मछ्यों कातो
सथी भु लङ्घ् त गी मि क्यात् ॥ ४२ ॥
मद् पीवूम् सिन्धुजलनि यातो ॥
रङ्गन् लीलमि कीयम् ॥ काच ॥
केतो खियम् ॥ मनुपमांसको ननी ॥
सथी भु लङ्घ् ता गी मि क्यात् ॥ ४३ ॥

However oft I quaffed that wine—the water of
the Sindhu,

However many parts I played upon the stage,
However many lumps of human flesh I ate,
Still I am the same Lallā, and what profit was
it all to me ?

She had been born again and again, but in former births she had not known the Self. The Sindhu is one of the chief rivers of Kashmir, famous for its excellent water. She had been born in various forms, divine, human, bestial, as a worm, or what not, and each time had drunk the water of the Sindhu, playing many parts on the stage of human existence. She had been born over and over again as a human being, so to speak eating, i.e. experiencing, human flesh, and now at length she has recognized that it has been the one Self all the time, and that all these existences in ignorance had been profitless.

82.

*ōm-kār yēli layē onum
wuhi korum panun^u pān
sh^uwot^u trēith ta sath mārg rofum
tēli Lal bōh wōb^uz prakāshē-sthān*

When by concentration of my thoughts I brought the *prāṇava* under my control,
I made my body like a blazing coal.

The six paths I traversed and gained the seventh,

And then did I, Lallā, reach the place of illumination.

The *prāṇava* is the mystic syllable *ām*, and here may be taken as indicating any vital formula, such, for instance, as *tat tvam asi* (see verse 60). She brought this under control, i.e. she mastered it, and thus became imbued with the truth. She then became able to suppress her vital airs (see Note on *Yoga*, § 21 and Vocabulary s. vv. *nādi* and *prāṇ*, 2), and thereby entered into a state of grace. By this suppression her frame became suffused with a holy fire.

The six ways are the six *cakras*, or seats of the six subordinate *Śaktis* that urge a man to action. They are supposed to be located along what corresponds to the spinal cord of a man's subtle body. The devotee has to master these one by one, and then attains to the seventh and highest station, or *sahaśrāṇa cakra*, by

meditating on which he obtains final release. The whole process is explained in greater detail in the Note on *Yōga*, §§ 9-21, and Vocabulary, s. vv. *shēh* and *sōm*.

The word *sath-mārg* may mean either the seventh path or the true path, in either case indicating the *sahaerāra cakra*.

83.

*gāṭulwāh akh wuchum böcha-sūty marān
pan zan harān puhanī wāwa lah
nēshēbōdū akh wuchum wāzas mārān
tana Lal böh prārān bhēnēm-nā prah*

A wise man saw I a-dying of hunger,
As the leaves fall with even a gentle wind in
the wintry month of Pausa.

And saw I also a fool beating his cook.

Since then have I, Lallā, been waiting for the
day when love for the world will be cut from me.

She has seen the injustice of this world, and longs for freedom from the desire for existence. A man's wisdom will not save him from starvation, or from liability to death from even the slightest cause; and a fool may be rich and prosperous, whose only sorrow is that his cook now and then does not sufficiently spice his food, and who securely acts as a tyrant to him in consequence.

84.

*yih kyāh ösith yih kyuth^u rang gōm
cang gōm baṭith huda-hudañēy dagay
sārēniy padan kunuy wakhun pyōm
Lali mē trāg gōm laga kami shāṭhay*

85.

*yih kyāh ösith yih kyuth^u rang gōm
bērong^u karith gōm laga kami shāṭhay
tālav-rāzadānē abakk chān pyōm
jān gōm zānēm pān paṇṇuy*

84. What is this that hath happened? What kind hath bechanced me?

* * * * *

In all these verses but one tale hath fallen to my lot.

I, Lallā, have happened on a lake, and know not on what sand-bank I shall run aground.

85. What is this that hath happened? What kind hath bechanced me?

I made all things out of order, on what sand-bank shall I run aground?

* * * * *

It turned out well for me, for I myself will learn to know (my Self).

These are two of Lallā's hard sayings which are unintelligible at the present day, although there is no dispute as to the text.

84. The meaning of the word *huda-hudañey* in the second line of this verse is unknown to modern Kāshmīris, and without knowing their meaning, there is no clue to the sense of the rest of the line. The remaining words of the line in the modern language might mean, 'my claw has been cut (?) by a blow', but whether they bore this meaning in Lallā's time is doubtful.

The latter half of the verse is fairly plain. The one plaint of all her verses is the miserable uncertainty of human existence in this world, till a man has known the Supreme.

85. In this verse it is the third line that is devoid of meaning to Kāshmīris of the present day. The actual words might mean 'for plastering my ceiling I got a clumsy carpenter', but it is not likely that this is what Lallā originally intended, or wrote. The word *abakh* is not used nowadays, and there is no tradition as to its meaning, but there is a word *abakhwārēñ* which means 'clumsy'.

86.

rāza-hams ḫrīth sapodukh koluy
 kus-tām boluy kyāh-tām hēth
 graṭa gaṇv band tōy graṭau hyot^u goluy
 graṭa-wōl^u boluy phal-phol^u hēth

Once wast thou a swan, and now thou hast become mute.

Some one, I know not who, hath run off with something of thine.

As soon as the mill became stopped, the grain channel became choked,

And away ran the miller with the grain.

This is another of Lallā's hard sayings, the true interpretation of which is unknown. The swan is fabled to have a very melodious voice, and (Lallā is addressing herself) she whose voice was once like that of a swan has now become dumb.

When a mill-stone stops revolving, the orifice in the upper stone, through which the grain is fed on its way to being ground, becomes blocked up and hidden under a pile of grain. The meaning of the metaphor, and who is represented by the miller, is uncertain. The verse has a curious echo of Ecclesiastes xii. 3-4. Perhaps Lallā means that she has now found salvation, and is in a state of silent rapture. Formerly she had preached volubly (cf. verse 89); but now that she sees God she is silent. God is the miller, who turns the mill of worldly experience in order to grind out the grain of the chastened soul. Now He has finished His work. The mill is still, the channel blocked by the husks, and the Miller has taken to Himself the grain. But it must be understood that this is entirely our own attempted interpretation, and has no Kāshmirī authority.

87.

niyēm karyōth garbā
 bēlas kar-bā pēiy
 marana brōṭhay mar-bā
 marith ta marlaba kāriy

88.

*atha ma-bā trāwun khar-bā !
lūka-hūnz^h kōng-wör^h khéyiy
tati kus-bā dāriy thar-bā !
yēti nanis kartal pēyiy*

87. Even while in thy mother's womb thou madest a vow.

When, Sir, will that vow come to thy remembrance ?

Die, Sir, even before thy death,

Then, when thy death cometh, great honour will increase for thee.

88. Let not the ass loose to stray from thy guiding hand,

Or, of a surety, will it devour thy neighbour's saffron-garden.

Who then will there be there to offer his back to thee to mount,

Where the sword will fall upon thy naked form ?

87. It is believed that while a child is in its mother's womb it remembers all its former births, and resolves in its coming life to act so as to acquire release from further transmigration. But directly it is born, recollection of these previous existences disappears and it loses all memory of its resolution. The same idea is developed in verse 51.

Here Lallā reproaches an unbeliever with this act of forgetfulness. She advises him, while yet alive, to become as one dead (cf. verse 12), by destroying the six enemies—lust, wrath, desire, arrogance, delusion, and jealousy (see Vocabulary s. v. *lūb*)—and thus acquiring complete indifference to worldly temptations. The resultant honour is, of course, absorption into the Supreme Self—contrasted with the objects of the worldly ambition practised by her auditor.

The commentator here quotes the following apposite lines from the *Bhagavad Gitā* (v. 23) :—

śaknōti hāva yaḥ sōdhuṁ prāk śarīra-vimōkṣanāt ।
kūma-krōdhōdbhavaṁ vēgaṁ sa yuktāḥ sa sukhī naraḥ ॥

He who has strength to bear here ere release from the body the passion born of love and wrath, is of the Rule, he is a happy man. (*Barnett's Translation.*)

88. The ass is the mind. Keep it under control, or it will wander forth into strange heresies, and will suffer in consequence.

The saffron-gardens are the most valuable cultivated land in Kāshmīr. An ass loose in one might do incalculable damage, and would suffer accordingly. Apparently, in Lallā's metaphor, the ass's owner, in such a case, would be liable to the extreme penalty of the law.

In the second half of the verse, if the mind is not controlled, and does not recognize the nature of Self, it can give no help when its owner is at the point of death, under the sword of Yama.

The commentator quotes as apposite the following lines from the *Bhagavad Gitā* (ii. 60-63) :—

yatātō hy api Kaunteya puruṣasya vipaścītah ।
indriyāni pramāthīni haranti prasabham manah ॥
tāni sarvāni saṁyamya yuktā āśta mat-parah ।
vāsē hi yasyēndriyāni tasya prajñā pratiṣṭhitā ॥
dhyāyatō viśayān puṁsaḥ saṁgas tēśūpajāyatē ।
saṁgatā saṁjāyatē kāmaḥ kāmāt krōdhō 'bhijāyatē ॥
krōdhād bhavati saṁmōhah saṁmōhāt smṛti-vibhramāḥ ।
smṛti-bhramāśād buddhi-nāśo buddhi-nāśāt prāṇasyati ॥

For though the prudent man strive, O son of Kuntī, his froward instruments of sense carry away his mind perforce.

Let him hold all these in constraint and sit under the Rule, given over to Me; for he who has his sense-instruments under his sway has wisdom abidingly set.

In the man whose thoughts dwell on the ranges of sense arises attachment to them; from attachment is born love; from love springs wrath.

From wrath is confusion born; from confusion wandering of memory; from breaking of memory wreck of understanding; from wreck of understanding a man is lost. (*Barnett's Translation.*)

89.

*lācāri bicāri prawād korum
uador^u chūwa ta hēyiv mā
phirith dubāra jān kyāh wonum
prān ta ruhun hēyiv mā*

90.

*prān ta ruhun kunuy zōnum
prān bazith labi na sād
prān bazith kēh-ti nō khēzē
taway lobum 'sō-ham' sād*

[In these verses a number of words have double meanings, so that the whole has two different interpretations. Compare verse 101. The first interpretation is:—]

89. Helpless and wretched made I my cry in the market,

‘Here for you be lotus-stalks. Will ye not buy?’

Then again I returned, and, behold, how well I cried,

‘Onions and garlic will ye not buy?’

90. I came to know that onion and garlic are the same.

If a man fry onion he will have no tasty dish.

If a man fry onion, let him not eat a scrap thereof.

Therefore found I the flavour of ‘I am He’.

89. Lotus-stalks stewed with meat are freely eaten in Kashmir, and are sold in the markets.

90. Onions fried by themselves make only an evil-smelling mess, of no use as food. The above is the exoteric interpretation of the two verses. The sense is not very great, and, unless there is some double meaning in the words *sō-ham*, which we have not discovered, the *double entente* breaks down in the last line of the second verse.

[The second, esoteric interpretation is :—]

89. Helpless and wretched made I my cry in the world,

‘Here be a thing of no worth. Will ye not therefore take it?’

Then again returning (to my senses), behold, how well I cried,

‘The breathing body and the soul will ye not take (under your control)?’

90. I came to know that the breathing body and the soul are one.

That if a man cherish his body, the flavour (of true bliss) he will not gain.

That if he cherish his body, therefrom will he reap no true joy.

And so I gained for myself the flavour of ‘I am He’.

89. In her early days, before she had reached a knowledge of her Self, she had been offering worthless teaching to the people, and had urged them to accept it. Then, again, when she had learnt the truth, she came and urged them to practise *yoga* by controlling their vital breaths (see Vocabulary, s. vv. *nādi* and *prāṇ*, 2) and by mastering a knowledge of the nature of the soul. The word *prāṇ*, vital breath, is here used to indicate the body, which exists by breathing.

90. Cherishing the body and devoting oneself to worldly enjoyments give no profit. The word ‘to eat’ also means ‘to eat the good things of this life’, ‘to enjoy oneself’, and this gives the double meaning to the third line. Cherishing the body may give apparent temporary pleasure, but even this is mixed with pain, and in the end there is no profit—only ceaseless soul-wandering. Lallā grasps the fact, and thereby discovers the rapture of the great truth contained in the formula ‘I am He’, or *tat tvam asi*, ‘thou art It’, for which see verse 60.

91.

*Siddha-Māli ! Siddhō ! sōda kathan kau thāv
 ḥāh dōh path-kālī sōran kyāh
 bālakō ! tōh⁴ kēthō dēn rāth barie
 kāl āv kuṭhān ta kariv kyāh*

92.

*brōṭh-kōlī āsan tithiy kēran
 ṭang ḥūṭhī papan ḫēran-sūtī
 mājē-kōrē atha-wās karith ta nērau
 dōh-dēn baran paradēn-sūtī*

91. O Honoured Saint ! O Saint ! Heedfully lend thou ear unto my words.

Dost thou remember the days of yore ?

O Children ! How will ye pass the days and nights ?

Harder and harder becometh the age, and what will ye do ?

92. In the coming days so malformed will be natures,

That pears and apples will ripen with the apricots.

Hand in hand, from the house will go forth mother and daughter,

And with strange men will they consort day after day.

91. A wail over the evil times in store. Even holy men have no memory of past times and of past existences, to profit by it. So then what chance have the children,—the coming generation,—in this evil *Kali* age ?

92. Times will become more and more evil, and there is none to warn or to guide to the true knowledge.

Human nature itself will change for the worse, as if pears and apples, whose ripening time is the late autumn, were to change and ripen with the apricots in the height of the rainy season. All women will be unchaste. Mother and daughter, hand in hand,—i. e. pimping for each other,—will go abroad in search of strange men.

The main idea of this verse has survived in a familiar Kāshmīrī proverb,—*tēli, hā māli, āsan kiyāmatākī kēraṇ, yēli būṭhī papan bēraṇ-sūtī*. When apples ripen at the same time as apricots, then, O father, will come the day of resurrection, i. e. it will come on a day and at an hour when men look not for it. Cf. K. Pr. 214.

93.

*bōth nowuy bōndārama nowuy
zalamay dyūthum naṇam-nowuy
yēna pēṭha Lali mē tan man nōwuy
tana Lal bōh naṇam-nūwāy chēṣ*

• The soul is ever new and new; the moon is ever new and new.

So saw I the waste of waters ever new and new.

But since I, Lallā, scoured my body and my mind,

I, Lallā, am ever new and new.

The human soul, subject to illusion and worldly desires, is ever changing in its outward appearance, from birth to birth, although it is always the same; just as the moon is always the same moon, though perpetually waxing and waning.

The universe itself, though the same throughout, at stated intervals undergoes dissolution into a waste of waters, and is afterwards re-formed again; and Lallā herself remembers seeing this in former births (cf. verses 50 and 96).

Then at length Lallā scours illusion from her mind, and she becomes a new creature, for now she knows her Self.

94.

gōraṇ won^unam kūnny wābun
 nēl^ura dop^unam qnd^uray abun
 suy gaūv Lali mē wākh ta wābun
 taway mē hyotum nangay nabun

My teacher spake to me but one precept.

He said unto me, 'from without enter thou the inmost part'.

That to me became a rule and a precept,

And therefore naked began I to dance.

The *Guru*, or spiritual preceptor, confides to his disciple the mysteries of religion. Lallā's account is that he taught her to recognize the external world as naught but an illusion, and to restrict her thoughts to meditation on her inner Self. When she had grasped the identity of her Self with the Supreme Self, she learnt to appreciate all externals at their true value. So she abandoned even her dress, and took to going about naked.

With this may be compared the concluding lines of verse 77, and the note to K. Pr. 20. The wandering of Lallā in a nude condition is the subject of more than one story in Kashmīr. Here she says that she danced in this state. Filled with the supreme rapture, she behaved like a madwoman.

The dance, called *tāndava*, of the naked devotee is supposed to be a copy of the dance of Śiva, typifying the course of the cosmos under the god's rule. It implies that the devotee has wholly surrendered the world, and become united with Śiva.

95.

kyāk kara pōnbān dahan ta kāhan
 wōkh-shun yith lējē karilh yim gaiy
 sōriy samahōn yith razi lamahōn
 ada kyāzi rāvihē kāhan gāv

What shall I do to the five, to the ten, to the eleven,

Who scraped out this pot and departed?

Had they all united and pulled upon this rope,

Then how should the cow of the eleven owners have been lost?

The 'five' are the five *bhūtas*, or principles of experience of the material world (see verse 77 and Vocabulary, s. v. *būth*, 2). The 'ten' are the ten principal and secondary vital airs (see Vocabulary, s. v. *prān*, 2). The 'eleven' are the five organs (*indriya*) of sense (*jñānēndriya*), and the five organs of action (*karmēndriya*) (see Vocabulary s. v. *gnnd*), together with the thinking faculty or *manas* (see Vocabulary, s. v. *man*) which rules them, as the eleventh.

If all these could be controlled, and were all united in the one endeavour to compass Self-realization, there would have been a chance of success; but they all pull in different directions, one misdirecting the soul hither, and another thither, to the soul's ruin. It is like a cow owned by eleven masters, each of whom holds it by a separate rope, and each of whom pulls it in a different direction. The result is the loss, i. e. the destruction, of the cow.

The 'pot' which they have scraped out is the soul. Just as people take a pot of food, and ladle out its contents, scraping out the last dregs; so these have taken the last dregs of worldly enjoyment out of the soul for their own purposes, and have then gone away and left it helpless. They themselves have gained only temporary joys, while the soul has lost its opportunity of union with the Supreme.

97.

dāmiy dīthūm gūjū dazavūhūy
 dāmiy dyūthum dāh na ta nār
 dāmiy dīthūm pāndawan-hūnū möj
 dāmiy dīthūm kröjy mās

96. For a moment saw I a river flowing.

For a moment saw I no bridge or means of crossing.

For a moment saw I a bush all flowers.

For a moment saw I nor rose nor thorn.

97. For a moment saw I a cooking-hearth ablaze.

For a moment saw I nor fire nor smoke.

For a moment saw I the mother of the Pāndavas.

For a moment saw I an aunt of a potter's wife.

These two verses form one of Lalla's best known sayings. Another version will be found in K. Pr. 47. The subject is the impermanence of everything material.

'But pleasures are like poppies spread,
 You seize the flower, its bloom is shed ;
 Or, like the snow-fall in the river,
 A moment white, then melts for ever.'

96. The river is a stream confined within bounds. The next thing seen is the infinite waste of waters at a general dissolution of the universe. Cf. verses 50 and 93.

97. The Pāndavas, the famous heroes of the Mahābhārata, were kings, and their mother, Kuntī, was a queen. Yet, through treachery, they were all at one time reduced to the direst misery, and wandered hungry and thirsty till they came to the city of King Drupada. Here, with their mother, the Pāndavas, disguised as mendicant Brāhmaṇas, found refuge in the hut of a potter, and supported themselves by begging. Lalla adds that the potter's wife, or her children, called Kuntī their aunt. This is contrary to the Mahābhārata story,

for it would make out that the Pāndavas and their mother posed as potters, not as Brāhmaṇas. It is a curious fact that the stories of the great Indian epics, as told in Kāshmīr, sometimes differ widely from the Sanskrit texts current in India proper. For instance, in a Kāshmīrī Rāmāyaṇa, Sītā is represented as the daughter of Mandōdari, the wife of Rāvaṇa.

98.

āyēs watē gayēs na watē
 su-maṇ-sōthi-maṇz* lūstum dōh
 candas wuchum ta hār na athē†
 nāwa-tāras dima kyāh bōh

* V. l. *swa-mana-sōthi-maṇz*

† V. l. *Har-nāv na athē*. Also *atē*

• By a way I came, but I went not by the way.
 While I was yet on the midst of the embankment with its crazy bridges, the day failed for me.
 I looked within my poke, and not a cowry came to hand (or, *atē*, was there).
 What shall I give for the ferry-fee ?

Or, if we adopt the alternative readings, we must translate :—

By a way I came, but I went not by the way.

While I was yet on the midst of the embankment of my own mind, the day failed for me.

I looked within my poke, and found not Hara's name.

What shall I give for a ferry-fee ?

Another of Lallā's most popular sayings, current in many forms besides the two quoted above. Another version will be found in K. Pr. 18. Both the readings given above are probably correct, and the verse has thus a double meaning.

By 'way' is meant a highway, as distinct from an uncertain track. This highway is birth as a human being capable of gaining salvation, and it was Lallā's good fortune to come into the world by it. But she did not avail herself of the opportunity; and so, when she died, she left the highway of salvation, and was compelled to be born and reborn.

If, in the third line, we take the reading '*hār*', or 'cowry', the allusion is to the belief that when a person dies his soul has to cross the river Vaitaraṇī, and passes through many dangers in the course of its traverse. If a small piece of money is placed in his mouth at the time of death, he can use it to pay for a ferry-boat to bring him across. For further particulars see the note to K. Pr. 18. A *sum* is a crazy bridge of one or two planks or sticks thrown across a gap in an embankment.

If, however, we take the other reading '*Har*', i.e. Hara or Śiva, instead of *hār*, we get Lallā's esoteric meaning. It is not the literal cowry that she missed, but the name of Śiva, which she found not in the pocket of her mind. The pronunciation of *suman* (plural dative of *sum*) is, in Kāshmirī, practically the same as that of *swa-man* or *sōman*, one's own mind; so that, as read out or recited without regard to spelling, the verse has a double meaning. When she died, she found that in her lifetime she had not stored up a knowledge of the Supreme Śiva, i.e. of the Supreme Self, in her intellect; and therefore on her deathbed found no saving grace, or, as she expresses it, she found herself in the dark on some crazy bridge over a fathomless abyss, and had nothing available to pay for the boat of salvation to ferry her across.

The moral is that, inasmuch as birth in a human body is the only chance that a soul has of being saved, when it is fortunate enough to obtain such a birth it should spend its lifetime in gaining a knowledge of the Supreme Self.

99.

*gōphilō ! haka kadam tul
wuñē chēy sul ta bħādun yār
par kar paida parwāz tul
wuñē chēy sul ta bħādun yār*

100.

*daman-basti dītō dam
tithay yitha daman-khār
shēst^oras sōn gašhiy hōsil
wuñē chēy sul ta bhādun yūr*

99. O Heedless One! speedily lift up thy foot
(and set forth upon thy journey).

Now is it dawn. Seek thou for the Friend.

Make to thyself wings. Lift thou up the
winged (feet).

Now is it dawn. Seek thou for the Friend.

100. Give thou breath to the bellows,

Even as doth the blacksmith.

Then will thine iron turn to gold.

Now is it dawn. Seek thou for the Friend.

Two more very popular verses of Lallā's. Another
version will be found in K. Pr. 46. Lallā is addressing
herself.

99. She has begun to receive instruction, and urges
herself to go forward. The desire of knowledge has
come to her, and she must seek for the Friend—the
Supreme Self.

100. Just as a blacksmith controls the pipe of his
bellows, and with the air thus controlled, turns his rough
iron into what he desires; so must she control the vital
airs circulating through her pipes or *nādi*, and thus
convert the crude iron of her soul into the gold of the
Supreme Self. See Note on *Yōga*, §§ 5, 21, and
Vocabulary, s. vv. *nādi* and *prān*, 2.

As for the meaning of *dam dyun*^u see the next verse.

101.

*dēhacē larē dārē bar trōp^ārim
prāna-bür roṭum ta dyut^umas dam
hrēdayēcē kūth^ārē-andar gondum
ōmaki cōbqka tul^umas bam*

[This verse is capable of a double interpretation, depending on the two meanings of the word *prān*, as 'onion', and as 'vital air'. Cf. verses 89, 90. The first interpretation is :—]

I locked the doors and windows of my body.

I seized the thief of my onions, and called for help.

I bound him tightly in the closet of my heart,

And with the whip of the *pranava* did I flay him.

[The second, esoteric, interpretation is as follows :—]

I locked the doors and windows of my body.

I seized the thief of my vital airs, and controlled my breath.

I bound him tightly in the closet of my heart,

And with the whip of the *pranava* did I flay him.

It is necessary to explain that the expression *dam dyun**, to give breath, is used in three senses. It may mean 'to give breath' (e.g. to a bellows), as in the preceding verse. Or it may mean 'to give forth breath', i.e. 'to cry out'. Or it may mean—also as in the preceding verse—'to control the breath' by the *yoga* exercise called *prāṇyāma* (see Note on *Yoga*, §§ 2, 23, and Vocabulary, s.v. *nādi*). The thief of the vital airs is the worldly temptations that interfere with their proper control.

The *pranava* is the mystic syllable *ॐ*, regarding which see verses 15, 33, and 34.

103.

dōb̄i yēli chōeūnas* dōb̄i-kañē-pēthay
 saz ta sāban mūshūnam yūb̄iy
 gāḡi yēli phirūnam hani-hani kōb̄iy
 ada Lali mē prōvūm parama-gath

* V. l. yēli phirūnas

102. I, Lallā, went forth in the hope of (blooming like) a cotton-flower.

Many a kick did the cleaner and the carder give me.

Gossamer made from me did the spinning woman lift from the wheel,

And a hanging kick did I receive in the weaver's work-room.

103. When the washerman dashed me (or turned me over) on the washing-stone,

He rubbed me much with fuller's earth and soap.

When the tailor worked his scissors on me, piece by piece,

Then did I, Lallā, obtain the way of the Supreme.

These two verses form another of Lallā's hard sayings which Kāshmīris of the present day do not profess to be able to explain. The general meaning is clear enough. Lallā describes her progress to true knowledge through the metaphor of a cotton-pod. The cotton is first roughly treated by the cleaner and the carder. It is next spun into fine thread, and then hung up in misery as the warp on a weaver's loom. The finished cloth is then dashed by the washerman on his stone, and otherwise severely treated in order to whiten it; and, finally, the tailor cuts it up and makes out of it a finished garment. The various stages towards the attainment of knowledge are thus metaphorically indicated, but the explanation of each separate metaphor is unknown. Very possibly, each

stage in the manufacture of the cloth represents, not a stage in a single life, but a separate existence in Lallā's progress from birth to birth.

The word *lath*, occurring twice in verse 102, means 'a kick', and is used in the sense of general violent treatment—once under the cotton-carder's bow, and again when the threads are hung up and strained tight in the loom. The word *tāy* has two meanings. In the first place, it indicates a woman whose profession it is to spin a particular kind of gossamer thread; and in the second place, it indicates the particular thread itself. The being drawn out to this extreme fineness is one of the hardships to which the cotton is subjected.

The procedure of an Indian washerman is well known. He has, half submerged on the bank of a pond or river, a large flat stone. On this he dashes with great force the garment to be washed, which has been previously soaked in soap and water. It is a most effective method of driving out all dirt, and also, incidentally, of ruining the texture of the cloth.

104.

sūb̄as na sātas pūb̄as na rumas
 suh mas mē Lali cyauv paunug wākh
 and̄arimū gaṭakāh rāthit ta wōlum
 baṭit ta dynt̄mas tatiy cākh

I hoped not in it for a moment, I trusted it
 not by a hair.

Still I, Lallā, drank the wine of mine own
 sayings.

Yet, then did I seize an inner darkness and
 bring it down,

And tear it, and cut it to pieces.

Another hard saying, the full meaning of which is
 doubtful. Apparently it means that when Lallā first
 began to utter her sayings, as she calls her verses and as

they are still called (*Lallā-vākyāni*), though they intoxicated her like wine, she had no conception that they would have any permanent effect upon her. Yet she found that by their help she became enabled to dissipate the inner darkness of her soul. Or perhaps 'it' is the vanities of the world. Feeling distrustful and fearful of the dark mysterious world of phenomena, she drank the wine of her verses to give herself courage to fight against it, and thus was emboldened to knock down its phantasmagoria.

105.

*pol^u zūni wōthith mot^u bōlanbūnum
 dag lalanōv^um dayē-sanzē prahē
 Lāli-Lāli karān Lāla wuzanbūnum
 milith tas man shrōkyōm dahē*

* At the end of moonlight to the mad one did I call,

And soothe his pain with the Love of God.

Crying 'It is I, Lallā—it is I, Lallā', the Beloved I awakened.

I became one with Him, and my mind lost the defilement of the ten.

The end of moonlight is the early dawn,—hence the conclusion of the night of ignorance referred to in the preceding verse. The mad one is the mind intoxicated and maddened by worldly illusion. The Beloved whom Lallā awoke was her own Self, which she roused to the knowledge of its identity with the Supreme Self. The ten are the five organs of sense and the five organs of action—the chief impediments to the acceptance of the Great Truth. See Vocabulary, s. v. *yund^u*. *Dah*, ten, also means 'a lake'. Thus, by a paronomasia, the last line may also be translated, 'I became one with him, and my mind lost its defilement, as in a lake (of crystal-clear water).'

106.

āmi pana sōdāras nāvi chēs lamān
 kati bōzi Day myōn^u mē-ti digi tār
 āmēn tākēn pōn^u zan shēmān
 zuv chum bramān gara gañhahō

With a rope of untwisted thread am I towing
 a boat upon the ocean.

Where will my God hear? Will He carry
 even me over?

Like water in goblets of unbaked clay, do
 I slowly waste away.

My soul is in a dizzy whirl. Fain would I
 reach my home.

The cry of the helpless to God. She has tried formal
 religion, but found it as little helpful as if she had tried
 to tow the ship of her soul across the ocean of existence
 with a rope of untwisted thread.

107.

hā manashē! kyāzi chukh wuñhān sēki-lawar
 ami r^akhi*, hamāli! pakig na nāv
 lyūkhuy yih Nārōnⁱ karmañč r^akhi
 tih, māli! hēkiy na phirith kāh

* V. 1. ami rati

To the Unbeliever.

Man! why dost thou twist a rope of sand?

With such a line, O Burden-bearer! the ship
 will not progress for thee.

That which Nārāyaṇa wrote for thee in the
 line of fate,

That, Good Sir! none can reverse for thee.

The rope of sand is the belief in formal religion and the desire for worldly joys. The accomplishment of such desires is beyond the reach of any man. He can only attain to that which is written by Nārāyaṇa, i.e. God, as his fate. No effort of his will can alter that.

The conclusion of the whole matter is that the only method of escaping fate is to effect the union of the Self with the Supreme.

There are various interpretations of some of the words in this verse. *Ami rakhi*, by means of this (weak) line, i.e. the rope of sand, may also be translated 'on this (thin) line', i.e. along the narrow track, or towing-path, on the bank of a river. Another reading is *ami rafti*, by grasping it, sc. the rope of sand. The word *hamāli*, O Burden-bearer, may also be read as *ha māli*, O Father, here a polite form of address, equivalent to 'Good Sir'. A 'burden-bearer' is a labouring man accustomed to lifting heavy weights, and, as such, would be employed on the heavy work of pulling a tow-rope. This method of taking a ship up-stream is a common sight on Kashmir rivers.

108.

nābādī-bāras atā-gandī dyolū gōm
dēn-kār holū gōm hēka kahyū
gōra-soudū wanun rāwan-tyolū pyōm
pahāli-rostū khyolū gōm hēka kahyū

The sling of the load of candy hath become loose upon my (shoulder).

Crooked for me hath become my day's work.
 How can I succeed?

The words of my teacher have fallen upon me like a blister of loss.

My flock hath lost its shepherd. How can I succeed?

Another of Lallā's hard sayings. Its meaning is apparently as follows:—

Like Christian in *The Pilgrim's Progress*, she has been bearing on her back a burden of worldly illusions and

pleasures, compared to a load of sugar-candy, and the knot of the porter's sling that supports it has become loose and galls her. In other words, she has found that such a burden produces only toil and pain. Her wasted life in this workaday world has become a weariness, and she is in despair.

She has recourse to her *Guru*, or spiritual teacher. His words cause her intolerable pain—a pain such as that experienced by the loss of some loved object (the worldly illusion which she must abandon), and she learns that the whole flock of factors that make up her sentient existence have lost their proper ruler, the mind; for it is steeped in ignorance of Self.

109.

andāriy āyēs bāndūriy gārān
gārān āyēs hihēn hihē
gāy, hē Nārān ! gāy, hē Nārān !
gāy, hē Nārān ! yim kam vihē

Searching and seeking came I from my inner soul into the moonlight.

Searching and seeking came I to know that like are joined to like.

This All is only Thou, O Nārāyaṇa, only Thou. Only Thou. What are all these Thy sports?

For the comparison of the moonlight to true knowledge, see the Vocabulary, s. v. *sōm*.

'Like joined to like': i. e. the Self is the same as the Supreme Self, and must become absorbed in it.

Nārāyaṇa is generally the name for the Supreme employed by Vaiṣṇavas. Here it is employed by the Saiva Lallā. The expression 'sport' is a well-known technical term for the changes apparently undergone by the Deity, by which He manifests Himself in creation.

Lallā asks, What are these manifestations? The answer, of course, being that they are all unreal illusion.

APPENDIX I

VERSES BY LALLĀ IN KNOWLES'S DICTIONARY OF KASHMIRI PROVERBS

MR. HINTON KNOWLES's valuable *Dictionary of Kashmiri Proverbs and Sayings* (Bombay, 1885) contains a number of verses attributed to Lallā. With Mr. Knowles's kind permission, I have excerpted them and give them in the following appendix. The spelling of the Kāshmīrī quotations has necessarily been changed to agree with the system of transliteration adopted for the preceding pages, and here and there I have had occasion to modify the translations. But, save for a few verbal alterations, Mr. Knowles's valuable notes have been left untouched.

These verses are quoted by the abbreviation K. Pr. with the number of the page of the original work. [G. A. G.]

K. Pr. 18.

*Āyēs watē ta gayēs ti watē ;
Swamana¹-sōthi lūstum dōk ;
Wuchum candas ta hār na athē.
Nāwa-tāras kyāh dima bōh ?*

(Cf. No. 98 above.)

I came by a way (i. e. I was born) and I also went by a way (i. e. I died).

When I was on the embankment of (the illusions of) my own mind (i. e. when my spirit was between the two worlds), the day failed.

I looked in my pocket, but not a cowry came to hand.

What shall I give for crossing the ferry?

¹ Original has *sēmanz*. Cf. L. V. 98.

A saying of Lal Dēd, who was a very holy Hindū woman.

The Kāshmīrī Hindū belief is that during the sixth month after death the spirit of the deceased has to cross the waters of the Vaitaranī; but it is impossible to get to the other side of the river except by special means, as the waters are so deep and stormy and the opposing powers, *prēta*, *yamadut*, *matsya*, and *kūrma* are so strong. Accordingly about this time the bereaved relations call the family Brāhman, who repeats to them the portions appointed to be read on this occasion. Among other things the departed spirit is represented as standing on the brink of the river and crying 'Where is my father? Where is my mother? Where are my relations and my friends? Is there no one to help me over this river?' This is sometimes recited with much feeling, and great are the lamentations of the bereaved, who now with sobs and tears present a little boat and paddle, made of gold, or silver, or copper, according to their position, to the Brāhman; and in the boat they place *ghi*, milk, butter, and rice. The boat is for the conveyance of the spirit across Vaitaranī, and the provisions are for the appeasement of the contrary powers, *prēta*, *matsya*, and others, who will try to turn back the boat, but who on having these, *ghi* and rice, &c., thrown to them, will at once depart their own way.

The Hindus believe that if this ceremony is performed in a right manner, a boat will be at once present upon the waters, close to that portion of the bank of the river, where the spirit is waiting and praying for it, and that the spirit getting into it will be safely conveyed to the opposite side. The gift-boat, however, is taken home by the Brāhman, and generally turned into money as soon as possible.

At the moment of death amongst other things a *paisā* is placed within the mouth of the corpse, wherewith to pay the ferry.

K. Pr. 20.

Āyē wōnis gayē kādris.

She came to the baniyā's but arrived at the baker's.

To miss the mark.

This saying has its original in a story well known in Kashmīr. Lal Dēd, whose name has been mentioned before, used to peregrinate in an almost nude condition, and was constantly saying that 'He only was a man, who feared God, and there were very few such men about.'

One day Shāh Hamadān, after whom the famous mosque in Śrinagar is called, met her, and she at once ran away. This was a strange thing for Lal Dēd to do; but it was soon explained. 'I have seen a man', she said, to the astonished baniyā, into whose shop she had fled for refuge. The baniyā, however, turned her out. Then Lal Dēd rushed to the baker's house and jumped into the oven, which at that time was fully heated for baking the bread. When the baker saw this he fell down in a swoon, thinking that, for certain, the king would hear of this and punish him. However, there was no need to fear, as Lal Dēd presently appeared from the mouth of the oven clad in clothes of gold, and hastened after Shāh Hamadān. Cf. *Panjāb Notes and Queries*, ii. 743.

K. Pr. 46.

Daman-basti ditō dil, damanas yitha daman-khār.
Shēst^uras sōn gabhiy hōsil; wuñē chēy sul ta bādun yār.
Sōd^uras nō labig sōhil, na tath sum ta na tath tār.
Par kar paida parwāz tul; wuñē chēy sul ta bādun yār.
Gōfilō h^uka ta kadam tul; hushyār rōz trāv pyōdil.
Trāwakh nay ta chukh jōhil; wuñē chēy sul ta bādun yār.

(Cf. Nos. 99 and 100 above.)

Give the heart to the bellows, like as the blacksmith gives breath to the bellows,

And your iron will become gold. Now it is early morning, seek out your friend (i.e. God).

(A man) will not find a shore to the sea, neither is there a bridge over it, nor any other means of crossing.

Make to yourself wings and fly. Now it is early morning, seek out your friend.

O negligent man, speedily step out, take care,
and leave off wickedness.

If you will not, then you are a fool. Now while
it is early morning, seek out your friend.

A few lines from Lal Dēd constantly quoted by the
Kāshmīrī.

Pyōdil—the work of a chaprāsī, a bad lot, as he
generally makes his money by oppression, lying, and
cheating.

K. Pr. 47.

Dāmiy dīthūm nad pakawūñy, dāmiy dyūthum sum na ta tār.
Dāmiy dīthūm thērū pholawūñy, dāmiy dyūthum gul na ta khār.
*Dāmiy dīthūm pānṣan Pāṇḍawan hūnzū möjū, dāmiy dīthūm
krōjīy mās.*

(Cf. Nos. 96, 97 above.)

One moment I saw a little stream flowing,
another moment I saw neither a bridge, nor any
other means of crossing.

At one time I saw a bush blooming, at another
time I saw neither a flower nor a thorn.

At one moment I saw the mother of the five
Pāṇḍavas, at another moment I saw a potter's
wife's aunt.

'Nothing in this world can last.'

The history of the Pāṇḍavas, and how their mother
was reduced by misfortune to profess herself a potter's
wife's aunt, are fully explained in the *Makābhārata*.

K. Pr. 56.

Dilakis bāgas dūrū kar gōsil.

Ada dēwa phōliy yēmbārzal bāg.

Marith manganoy wumri-hūnzū hōsil.

Maut chuy pata pata tāhsūl-dār.

Keep away dirt from the garden of thy heart.

Then perhaps the Narcissus-garden will blossom for thee.

After death thou wilt be asked for the results of thy life.

Death is after thee like a *tahsildār* (a tax-collector).

K. Pr. 57.

Diluk^u khura-khura mē, Māli, kāstam, manaki kōtar-mare.
Narē lōsam lūka-hanzay larē ladān.
Yēli pāna myānuv kađith ninanay panani garē,
Pata pata nēri lūka-sāsā narē ālawān.
Trōvith yinanay manz-maidānas sōvith dachiñi lari.

Make far from me longing for the unobtainable, O Father—from the pigeon-hole of my heart.

My arm is wearied from making other people's houses (i.e. from helping others, giving alms, &c.).

When, O my body, they will carry you forth (*ninanay* for *ninay*) from your house,

Afterwards, afterwards, a thousand people will come waving their arms.

They will come and set you in a field, laying you to sleep on your right side.

A verse of Lal Dēd's constantly quoted in part, or *in toto*, in time of trouble.

Hindūs burn the bodies laying them upon the right side, with their head towards the south, because the gods and good spirits live in that direction, and Yama, the angel of death, also resides there.

K. Pr. 102.

Kēnban *ditītham* *gōlāla* *gūbāy* ;
 Kēnban *zōnūtham* *na* *dēnas* *wār* ;
 Kēnban *thuñūtham* *nōlī* *brahma-hūbāy*.
Bagawāna *cyāñē* *gūbā* *namaskār*.

To some you gave many poppies (i. e. sons) ;

For some you did not know the fortunate hour of the day (for giving a child), (i. e. have left them childless) ;

And some you haltered (with a daughter) for murdering a Brāhmaṇ (in some former existence).

O Bhagawān, (the Deity, the Most High), I adore Thy greatness.

Kēnban *dyutūtham* *ōray* *ālav*, *kēnban* *racyēyē* *nāla* *Vēth*.
Kēnban *achē* *lajē* *mas* *cēth* *tālav*, *kēh* *gay* *wānan* *phālav* *dīth*.

Some Thou (O God) calledst from Thy heaven (lit. from there) ; some snatched the river Jihlam by the neck of its coat, (i. e. grasped prosperity).

Some have drunk wine and lifted their eyes upwards ; some have gone and closed their shops.

Whom God will, God blesses.

Kēnban *dyutūtham* *yutū* *kēhō* *totū*, *kēnban* *yutū* *na* *ta* *totū* *kyāh* ?

God has given to some (blessing) here and there (i. e. in both worlds), and He has given to some nothing either here or there.

Kēnban *rañē* *chēy* *shēhūjū* *būñū*, *nērav* *nēbar* *shēholū* *karav*.
Kēnban *rañē* *chēy* *bar* *pēth* *hūñū*, *nērav* *nēbar* *ta* *zang* *khēyiwō*.
Kēnban *rañē* *chēy* *adal* *ta* *wadal* ; *kēnban* *rañē* *chēy* *adal* *shāy*.

Some have wives like a shady plane-tree, let us go out under it and cool ourselves.

Some have wives like the bitch at the door,
let us go out and get our legs bitten.

Some have wives always in confusion, and
some have wives like shade full of holes.

[‘Shade full of holes’, such as that cast by a worn-out thatch.]

K. Pr. 150.

Naphsūy myōn^u chuy hostuy, ámⁱ hāstⁱ mong^unam gari gari bal;
Lachē-manza sāsa-manza akhāh lūstuy, na-ta hētⁱnam sōriy tal.

My soul is like an elephant, and that elephant
asked me every hour for food;

Out of a lakh and out of a thousand but one is
saved; if it hadn’t been so, the elephant had crushed
all under his feet for me (i. e. in my presence).

One’s craving lusts.

K: Pr. 201.

Sirēs hyuh^u na prakāsh kūnē;

Gangi hyuh^u na tīr^uth kāh;

Bōyis hyuh^u na bāndav kūnē;

Rānē hyuh^u na sukh kāh;

Achēn hyuh^u na prakāsh kūnē;

Kōthēn hyuh^u na tīr^uth kāh;

Candas hyuh^u na bāndav kūnē;

Khañi hyuh^u na sukh kāh;

Mōyi hyuh^u na prakāsh kūnē;

Layi hyuh^u na tīr^uth kāh;

Dayēs hyuh^u na bāndav kūnē;

Bayēs hyuh^u na sukh kāh;

Sēd Bāyū was one day sitting down with his
famous female disciple, Lal Dēd, when the following
questions cropped up:—

‘Which was the greatest of all lights?’ ‘Which
was the most famous of all pilgrimages?’ ‘Which

was the best of all relations ?' ' Which was the best of all manner of ease ?' Lal was the first to reply :—

' There is no light like that of the sun ;
There is no pilgrimage like Gangā ;
There is no relation like a brother ;
There is no ease like that of a wife.'

But Sēd did not quite agree. ' No ', said he—

' There is no light like that of the eyes ;
There is no pilgrimage like that of the knees ;
There is no relation like one's pocket ;
There is no ease like that of a blanket.'

Then Lal Dēd, determining not to be outwitted by her master, again replied :—

' There is no light like that of the knowledge of God ;

There is no pilgrimage like that of an ardent love ;

There is no relation to be compared with the Deity ;

There is no ease like that got from the fear of God.'

I have seen something like a part of the above lines in the Rev. C. Swynnerton's *Adventures of Rājā Rasālū*, but not having the book at hand I cannot say in what connexion they occur there.¹

Gangā or *Gangābal* is one of the great Hindu places of pilgrimage. Hither go all those *Pāṇḍits*, who have had relations die during the year, carrying some small bones, which they had picked from the ashes at the time of the burning of the dead bodies. These bones are thrown into the sacred waters of *Gangābal* with money and sweetmeats. The pilgrimage takes place about the 8th day of the Hindu month *Bādarpēt* (August 20th *cir.*). Cf. Vigne's *Travels in Kashmir*, &c., vol. ii, pp. 151, 152.

[¹ See Swynnerton, *Romantic Tales from the Panjab*, pp. 198 ff.]

APPENDIX II ON LALLĀ'S LANGUAGE

[By SIR GEORGE GRIERSON.]

LALLĀ lived in the fourteenth century. These songs have been handed down by word of mouth, and it has been pointed out in the Introduction how in the course of centuries, as the colloquial language changed, the language in which they were originally composed insensibly changed too.¹ We cannot therefore be surprised at finding that the verses as here published are, on the whole, in the Kāshmīrī spoken at the present day. A certain number of archaic forms have, however, survived; some, on account of their very strangeness, which marked them as old-fashioned, and others, because the language of poetry, with its unvarying laws of metre, always changes more slowly than does that of colloquial speech. In this latter respect the compositions of Lallā are not alone in Kāshmīr, and all the poetry of her country, even that written in the last century, contains many archaic forms. We therefore find scattered through these verses several examples of words and of idioms which throw light on the history of the Kāshmīrī language, and no apology is needed for drawing attention to the more important. It should be understood that these examples as quoted do not illustrate the general language of the songs, which is much more modern than would be gathered from the mere perusal of this Appendix. Throughout it is assumed that the reader has an elementary acquaintance with modern Kāshmīrī.

Metrical requirements often demand a long syllable at the

¹ So also the Vedic hymns were for centuries handed down by word of mouth, and Lallā's songs give a valuable example of the manner in which their language must have changed from generation to generation before their text was finally established.

end of a line, and we frequently find in this position a long, where the modern language would employ a short, vowel. I have noted all these instances because a number of cases of apparent lengthening also occurs when the vowel is not final in a line, and is not required by the metre to be long. We are therefore not justified in assuming that such long vowels at the end of a line have been lengthened merely for the sake of metre.

Vocabulary.—There are a few words of which the meaning is doubtful, and two or three of which the meaning is altogether unknown at the present day. Such are *lilāmī* (81) and (all in 84-5) *huda-hudāñey*, *rāza-dāñē*, and *abakh*. The first is said to mean 'sports' (cf. Skr. *lilā*), but I have found no tradition as to the meaning of the others. I may note here that in other Kāshmīrī literature which, like Lallā's songs, is preserved by memory and not in writing, such words are not uncommon, and that the reciters, and, when consulted, even Pandits, are never ashamed to confess ignorance of their meaning. As to the genuineness of these unknown words, and as to the general correctness of texts so preserved, the reader is referred to the remarks on pp. 3 ff. of the Introduction.

In this connexion we may note a termination *-wōñ*, forming nouns of agency or possession, which I have not noted in the modern language. It occurs in the words *shruta-wōñ*, a bearer; *brama-wōñ*, a wanderer; *prithi-wōñ*, of, or belonging to, the earth; and *shāba-wōñ*, beautiful. It runs parallel with the modern termination *-wōñ* (= Hindi *-mālā*), but I am inclined to look upon it rather as directly derived from the Sanskrit termination *-vāñ*, perhaps influenced as to its form by the analogy of *-wōñ*. Cf. Skr. *śruta-vāñ*, *brama-vāñ*, *prithi-māñ*, and *śobhā-vāñ*.

Occasionally we find *tatsuma* forms employed where the modern language employs semi-*tatsumas*. Thus, we have *śnāñ* (mod. *śhrāñ*), bathing; *sārya* (mod. *sirē*), the sun; *sarīca* (mod. *sōrī*), all. We may note that, for this last word, the Hindi form *sab* also occurs. So, we have *pyūwum* (for *piwum*), compared with Hindi *piyā*, but Modern Kāshmīrī *cyōm*, I drank; *dyūkhukh* (for *dēkhukh*), compared with H. *dēkhā*,

but Mod. K. *dyūṭhukh* (for *dēṭhukh*), saw thee; *kiyem*, compared with H. *kiyā*, but Mod. K. *karēm*, I made (f. pl. object).

The ordinary word for the numeral 'one' is *akh* or *ok^u*, but Lallā also has *yēk^u*, which may be compared with the Hindī *ek*.

Other miscellaneous instances of unusual vocabulary are *vṛyuh^u* (Mod. *vih*), appearance; *yund^u*, an organ (*indriya*); *kond^u*, some one, any one (in pl. ag. *kandēv*); *kyōh* or *kyāen* (Mod. *kyāh*), or, as well as; *kō-zana* or *kō-zanañi*, by what means?; *pushērun* (Mod. *pushērun*), to make over; *nā*, *uō* (Mod. *na*), not; and *mau* or *mō* (Mod. *ma*), prohibitive particle.

Phonetics.—Vowels.—As in Modern Kāshmīrī, *a* following *c*, *ch*, or *sh* becomes *ē*, though as often as not written *a*. No examples have been found of the written change after *c*, but for *ch* we have *lachē*, for *lacha*, the oblique form singular of *lach*, a hundred thousand, and there are numerous examples of the change after *sh*, of which *shēukar*, for *shankar*, Śaṅkara, will suffice. It is, of course, a commonplace of Kāshmīrī that *i* and *ē* are interchangeable, and that the ordinary speaker is unable to distinguish between the two sounds. It thus follows that after *ch*, *a*, *ē*, and *i* are all written interchangeably for the same sound—*ē*. Thus, *bōchi-sūty*, (dying) of hunger, is indifferently written with *bōcha*, *bōchē*, or *bōchi*. In verse 83, we have *bōcha*, although the sound of *bōchi* is certainly intended.

Similarly in the modern language interchange of *ē* and *i* is equally universal. Lallā goes further, in that she has both *gēh* and *gih*, a house; and *dēh* and *dih*, the body. We may judge from this that she pronounced *gēh* as *gēh*, and *dēh* as *dēh*.

In the modern language *ai* (which is interchangeable with *ō*) generally becomes *a* when followed by *u-mātrā*, and becomes *ū* when followed by *i-mātrā* or *ū-mātrā*. Thus, the base *yait-*, or *yōl-*, as much (as), has its nominative singular masculine *yāt^u*, its nominative plural masculine *yāti*, and its nominative singular feminine *yāt^ū*. Similarly, there is a

modern Kāshmīrī word *pūr*^u, a foot, for which Lallā gives the plural ablative as *pairiv*, showing that the base of the word is *pair-*. No instance occurs of the form which she would give to the nominative singular of this word, but she would probably have used *pairu*, for, in the place of the modern Kāshmīrī *gūt*^u, she uses *yaitu*, and, in the place of modern *kūti* (nom. pl. masc.), how many?, she has *kaiti*. In other words, in Lallā's time, *ai* preserved its sound before *u-mātrā* and *i-mātrā*, and probably also before *u-mātrā*, and the epenthetic change to *ū* and *ū* seems to have come into the language since her days. This is borne out by the very fluctuating methods employed in indicating these changes in writing at the present time.

Consonants.—As in the modern language, there are no sonant aspirates. They are occasionally written in *tatśamas*, but even here there is no consistency, and when a sonant aspirate is written we may be sure that the fact is of no importance. On the other hand, we must not reject the possibility that the customary omission of the aspiration of sonant aspirates is not original, but has been introduced during the process of handing down the text by word of mouth. In other words, we can judge nothing from the presence or the omission of the aspiration.

We are, however, on surer ground when we approach the second great law of Kāshmīrī pronunciation—that a final surd is always aspirated. These are regularly aspirated throughout the whole text, and this is original, and is not due to modern pronunciation. Thus in verse 5, *rāth*, night, rhymes with *nāth*, a lord. Now, the *th* of *nāth* is original, and owes nothing to the special Kāshmīrī rule, but the original form of *rāth* is *rāt*, and the *t* has been aspirated under the special rule. The fact that *rāt* would not rhyme with *nāth* shows that Lallā pronounced the word as *rāth*, and that consequently she did aspirate her final surds.

Modern Kāshmīrī has a very weak feeling of the difference between cerebrals and often interchanges them, and also commonly, in village dialect, interchanges a cerebral *t* or *d* with a dental *r*. So, Lallā has *dōdī*, for modern *dōdī*,

thoroughly, continually (compare Sanskrit *dārḍhya-*) ; *dēshuṇ* or *dēshuṇ*, to see (**drāyati*) ; *cēlun* or *cērun*, to mount ; *gatun* or *garun*, to form ; *hyuṇu* (mod. *hyur^u*), the gullet ; *mūḍuṇ* or *mūrun*, to triturate ; *paḍuṇ* or *paruṇ* to recite ; *zūḍu*^u or *zūr^u*, bad habits.

Here also we may draw attention to the well-known fact that Kāshmīrī has no cerebral *ṇ*. A dental *n* is always substituted for it. Thus, Skr. *kāṇa-*, one-eyed, is represented by Ksh. *kōṇu*^u. This *n*, representing an original *ṇ*, Lallā has changed to a dental *r* in the form *kōr^u*. Finally, in this connexion, we have a modern dental *l* represented by Lallā's dental *r* in her *chōr*, for *chūl*, a waterfall.

The modern language shows a tendency to insert a *w* before a long *ā* in the first syllable of a word. So, Lallā has *gwāh* (modern *gāh*), illumination ; *gārun* or *gwārun*, to search ; and *swās* or *swās*, ashes.

We have interchange of *d* and *z* in *wuduṇ* or *wuzuṇ*, to awake from sleep.¹

Declension.—Substantives and Adjectives.—Kāshmīrī has four declensions, viz. (1) a masculine *a*-declension ; (2) a masculine *i*-declension ; (3) a feminine *i*-declension ; and (4) a feminine *a*-declension. This is the general explanation of the forms involved, and is a good representation of the present state of affairs, but from the point of view of origin it is not quite accurate. The true grouping would be to class the second and third declensions as *ka*-suffix-declensions, and the first and fourth as non-*ka*-suffix declensions. All nouns in the first and second declensions are masculine, and all those in the third and fourth are feminine. Some of the nouns of the fourth declension have really *i*-bases, and what distinguishes them from nouns of the third declension is not that they follow an *a*-declension—which they do not—but that they had no original *ka*-suffix.

For the sake of simplicity, I take the non-*ka*-suffix nouns first, and begin with the first, or masculine, declension. This

¹ The letter *dh* becomes *z* before *y*. *Wuzi* probably <*budhyatē*, while *bəzi*, he hears, <*bədhyatē*.

is quite correctly described as an *a*-declension. Even the few surviving *i*- and *u*-bases follow it. Thus, the word *gōsū*, a grass-seller, follows this declension, although it must be referred to a Sanskrit *i*-base **ghāsin-*. The typical declension in the modern language is as follows:—

	Singular.	Plural.
Nom.	<i>śūr</i> , a thief.	<i>śūr</i> .
Dat.	<i>śūra</i> .	<i>śūra</i> .
Instr. and Ag.	(<i>śūrī</i>), <i>śūra</i> .	<i>śūra</i> .
Abl.	(<i>śūri</i>), <i>śūra</i> .	<i>śūra</i> .

It will be observed that, as in Prakrit, the dative is represented by the old genitive (*cōrasya*, *cōrassa*; *cōrāñām*, *cōrāya*). The forms in brackets given for the instr. and abl. singular are nowadays described as 'old forms' and occur only in special words and idioms. The *i*-termination is to be referred to the Prakrit *-hi*. The instrumental and agent case is everywhere only a special form of the case which I call the ablative. The latter is used in many senses, and its use closely corresponds to that of the Latin ablative. Like that, it is frequently governed by a postposition corresponding to the Latin preposition. In such circumstances it corresponds to the general oblique case of Hindi nouns, and may, itself, also be called the 'oblique case', as is occasionally done in these pages.

In the old Apabhramśa dialect current in Kashmīr before the birth of Kāshmīrī the nominative and accusative singular of *a*-bases, masculine and neuter, ended in *-u*. Thus, in the first two verses of the ancient Kashmīr Apabhramśa work entitled the *Mahārtha-prakāśa*, we have *paru* for *param*; *ghasmāru* for *ghasmaraḥ*; *bhairu* for *bhairavaḥ*; and *cakku* for *cakram*. This termination survived into Lallā's time, for she has *parau* for *paramaḥ* in v. 77.

We have interesting survivals of the oldest form of the modern dative singular. In v. 22, Lallā treats the word *ātmō*, self, as an *a*-base, and gives it a genitive *ātmāsē* (m. c. for *ātmāsi*), which I explain as a contraction of **ātmassa*, with a survival of the original *g* of **ātmasya*.—Kāshmīrī pronunciation **ātmāsē*,—in the final *i*; or possibly she may

have unconsciously endeavoured to reproduce a quasi-Sanskrit **ātmāsyā*. So, again, she has *dēras* for Prakrit *dēvassa*, of a god, in 33, in which, according to the rule in all the Dardic languages, a vowel is not lengthened in compensation for the simplification of a consonantal group.

In the modern language the ablative generally ends in a short *-a*—a shortening of one of the Prakrit terminations *-āō*, *ā*, or of the Apabhrāṁśa *-ahū*. Lallā occasionally has ablatives ending in long *ā*, as in *ōsā* and *sāsā* in 18. Other examples are *tratā* (1) and *vimarshā* (16), but these occur at the end of a line, and the vowel may have been lengthened for the sake of rhyme.

The instrumental-agent in *i* and the ablative in *i* may be considered together. They are used in various senses. A locative is very common. For the pure instrumental, we have *abhyōsī* in verse 1. Locatives are *gagānī*, in the sky (26); *mani*, in the mind (18, 45); and *āntī* (54) or *āntīhī* (33, 37, &c.), in the end. In the last example, the original *hi*-termination has survived. Lallā sometimes substitutes *ē* for the final *i*, as in *athē*, in the hand (10). In other cases the words occur at the end of a line, so that it is possible that the *ē* is here only *i* lengthened for the sake of metre. They are *athē* (98); *garē*, in the house (3, 34); *māwāsē*, on the day of the new moon (22). This termination *i* of the ablative occurs in all declensions, and we shall see that Lallā's change of the *i* to *ē* is very common.

In the modern language the instrumental-ablative plural ends in *-av*, also written *-au*. Perhaps *-au* would be the best representation of the true sound. We are at once reminded of the Prakrit termination *-āō*, *-āu*, Apabhrāṁśa *-ahū*, of the ablative plural. In one place (53) Lallā has *garu*, which is to be translated as the locative plural of *gara*, a house. Its origin is evidently the same as that of the form with *-av*.

The other non-*ku*-declension is the fourth, and includes all the feminine nouns of this class. It has two divisions, viz. *a*-bases and *i*-bases. As an example of the modern declension of an *a*-base, we will take *māl* (Skr. *mālā*), a garland.

	Singular.	Plural.
Nom.	<i>māl</i> .	<i>māla</i> .
Dat.	<i>māli</i> .	<i>mālan</i> .
Instr.-Abl.	<i>māli</i> .	<i>mālav</i> (<i>mālau</i>).

Which may be compared with the following Prakrit forms:—

	Singular.	Plural.
Nom.	<i>mālā</i> .	<i>mālāō</i> .
Gen.	<i>mālāē</i> , <i>mālāi</i> .	<i>mālāṇa</i> .
Abl.	<i>mālāi</i> , Ap. <i>mālahe</i> .	<i>mālāu</i> , Ap. <i>mālahu</i> .

It will be observed that Kāshmīrī has throughout lost the distinguishing termination *-ā* of the feminine. So also in Apabhrāmī (He. iv, 330. Cf. Pischel, § 100).

Besides the above, Lallā has other forms. For the dative singular, she has *dārē* (74), in the flood, and *watē* (98), on a road. Numerous other instances of datives or agents singular in *-ē* occur at the end of a line, such as *hālē* (4), from *hāl*, a bellows-pipe; *Lalē* (76), by Lallā; *prahē* (105), by love; *tanē* (76), to the body (Pr. *tanūē*); *watē* (98), on the road; *yibhē* (45), with a wish (*icchā*); *zūnē* (9), to the moonlight (*jyōtenāyāh*, *jonhōē*).

The second division, consisting of nouns with *i*-bases, is the so-called irregular fourth declension. In the nominative singular the termination *-i* of the bases is dropped, and the word is otherwise unchanged. But in the other cases, before the old vowel terminations, the *-i*- with the following vowel becomes *ū-mātrā*. This *ū-mātrā*, according to the usual Kāshmīrī phonetic rules, has certain epenthetic effects on the preceding vowel and consonant, for which see the usual grammars. The word *hān* (Skr. *hāni-*), loss, is therefore thus declined:—

	Singular.	Plural.
Nom.	<i>hān</i> .	<i>hōñū</i> .
Dat.	<i>hōñū</i> .	<i>hōñūñ</i> .
Instr.-Abl.	<i>hōñū</i> .	<i>hōñūv</i> .

The corresponding Prakrit declension would be:—

	Singular.	Plural.
Nom.	<i>hāñi.</i>	<i>hāñiō, Ap. hāñiu.</i>
Gen.	<i>hāñi.</i>	<i>hāñiṇa.</i>
Abl.	<i>hāñi.</i>	<i>hāñiṇ, Ap. hāñiñū.</i>

As modern Kāshmīrī *u*-mātrā represents an original *i*, it is not surprising that Lallā should use the older form *dōñi*, as the agent case of *dāñ*, a stream (39, 40), instead of the modern *dōñi*.

Turning now to the *ka*-declensions, these are the second and the third. The second declension consists only of masculine nouns, and the third only of feminine.

In the case of an *a*-base, the original termination of the base, together with the *ka*-suffix, becomes *-aka-*, and in the case of an *i*-base it becomes *-ika-*. I have not yet noted any instance in Kāshmīrī of the *ka*-suffix added to a *u*-base.

In the second declension, an *a*-base is thus declined in the modern language. The noun selected is *wāñlur^u*, a monkey:—

	Singular.	Plural.
Nom.	<i>wāñlur^u, wāñlur.</i>	<i>wāñlar.</i>
Dat.	<i>wāñlara.</i>	<i>wāñlaran.</i>
Abl.	<i>wāñlara.</i>	<i>wāñlarav.</i>

The corresponding Prakrit forms would be:—

	Singular.	Plural.
Nom.	<i>vāñlaraō.</i>	<i>vāñlaraā.</i>
Gen.	<i>vāñlaraassa.</i>	<i>vāñlaraāṇa.</i>
Abl.	<i>vāñlaraāō, vāñlaraā.</i>	<i>vāñlaraāō.</i>

It will be observed that, except in the nominative singular, the Kāshmīrī declension has become exactly the same as in the first—non-*ka*—declension. The nominative singular is really *wāñlar^u*, but, as usual, the final *u*-mātrā epenthetically affects the preceding *a*, and the word becomes *wāñlur^u* or *wāñlur^u*. As *u*-mātrā is not itself sounded, this is commonly written *wāñlur*, and words of this group are treated by Kāshmīrī grammarians as exceptional words of the first declension.

For a *ka*-noun with an *i*-base, we have as an example the word *host^u*, an elephant. The modern base of this word is *hast-*, but, in the nominative singular, the *a* has become *o* under the influence of the following *u-mātrā*. It is thus declined:—

	Singular.	Plural.
Nom.	<i>host^u.</i>	<i>hastⁱ.</i>
Dat.	<i>hastis.</i>	<i>hastēu</i> (for <i>hastyān</i>).
Instr.-Ag.	<i>hastⁱ.</i>	<i>hastēv</i> (for <i>hastyān</i>).
Abl.	<i>hasti.</i>	

The word *host^u* represents an earlier *hastikah*, and this would be declined as follows in Prakrit:—

	Singular.	Plural.
Nom.	<i>hatthiō</i> , Ap. <i>hatthiu.</i>	<i>hatthiā.</i>
Gen.	<i>hatthiassa.</i>	<i>hatthiāna.</i>
Abl.	<i>hatthiāhi</i> , Ap. <i>hatthiāhe.</i>	<i>hatthiāu</i> , Ap. <i>hatthiāhū.</i>

The Kāshmīrī word *host^u* is not a *tatsama*. In Kāshmīrī a Prakrit *th* is not uncommonly represented by *st*. E.g. Skr. *śr̥thakah*, Pr. *satthaō*, Māgadhi Pr. *sastaē*, Ksh. *sost^u*, possessed of.

It is a noteworthy fact that while some Kāshmīrī *a*-bases with the *ka*-suffix are declined like *wādur^u*, the great majority have changed their base-forms, and are treated as if they were *i*-bases. For instance, the word *gur^u*, a horse (sg. dat. *guri*, abl. *guri*, and so on) follows *host^u*, an *i*-base, although the Sanskrit original is *ghōṭakah*, Pr. *ghōḍaō*, which is an *a*-base. This peculiarity certainly goes back as far as Lallā's time. She gives us *hātⁱ* (32) as the plural nominative of *hof^u* (*hatakah*), struck, and *mōkhaṭi* (6), the plural nominative of *mōkhotu* (*muktakah*), released, and so many others. In one case she hesitates between the two forms. She takes the word *makor^u* or *makur^u*, a mirror, and gives its dative singular as *makuras* (*a*-base) in 31, and as *makaris* (*i*-base) in 18.

I suggest that the origin of the treatment of *a*-bases as if they were *i*-bases is of a complex character. In the first place, when the intervocalic *k* of the *ka*-suffix is elided, a *g* may or may not be substituted for it. If no *g* is inserted,

the word remains an *a*-base, and there is an end of the matter. But if a *y* is inserted, a word such as *ghōṭakah* becomes *ghōḍayō*, from which the transition to **guriu*, *gurū* is easy. Then, again, the fact of the analogy of feminine *ka*-bases must be taken into account. Practically all these end in *-ika-*, and in Kāshmīrī must be treated as *i*-bases. Finally, we know that in dialectic Prakrit *-ika-* was sometimes substituted for *-aka-* (Pischel, § 598). I believe that all these three causes contributed to the change of *a*-bases to *i*-bases in Kāshmīrī.

We have seen that in modern Kāshmīrī the sg. abl. of an *i*-base in this declension ends in *-i*, as in *hasti*. Lallā occasionally makes it end in *-ē*, and this is quite in accordance with the Prakrit form. Thus, from *dūrū*, far, she has *dūrē* (36), for modern *dūri*; and from *morū*, a hut, she has *marē* (K. Pr. 57), for mod. *mari*. The latter word occurs at the end of a line, and the termination may be due to metrical exigencies.

The pl. nom. ends in *i*, as in *hastī*. Lallā on three occasions lengthens this *i*, when at the end of a line, to *i* or *ē*, viz. in *hantī*, rams (77); *nali*, cowry-shells (81); and *samē*, alike (16).

She makes the plural ablative end in *-iv* in *pairiv*, from *pūrū*, a foot (38). This, however, is little more than a matter of spelling.

The third, or feminine *ka*-declension appears in the following form in the modern language. The word taken as an example is *gurū* a mare.

	Singular.	Plural.
Nom.	<i>gurū</i> .	<i>gurē</i> (for <i>gurya</i>).
Dat.	<i>gurē</i> (for <i>gurya</i>).	<i>gurēu</i> (for <i>guryau</i>).
Instr.-Abl.	<i>guri</i> .	<i>gurēe</i> (for <i>guryau</i>).

The corresponding Prakrit forms would be:—

	Singular.	Plural.
Nom.	<i>ghōḍiā</i> .	<i>ghōḍiā</i> .
Gen.	<i>ghōḍiāē</i> , <i>ghōḍiāi</i> .	<i>ghōḍiāṇa</i> .
Abl.	<i>ghōḍiāē</i> , Ap. <i>ghōḍiāhe</i> .	<i>ghōḍiāu</i> , Ap. <i>ghōḍiāhu</i> .

As *ē* and *i* are interchangeable in Kāshmīrī, the difference between the singular dative and ablative is only one of

spelling, and as a matter of custom the two forms are often interchanged even by the most careful writers. The spelling given here is that of *Ísvara-kaula*.

It should be remembered that *ū-mātrā* in Kūshmīrī represents an original *ī*, so that the older form of *gurū* would be *guri*. So Lallā has *hishi* for *hishū*, like, in 10 and 77; *mōjī* (97, end of line), for *mōjū*, a mother; *pnashōñī* (39, 49, end of line), for *pushkōñū*, a florist; *thajī* (33, end of line), for *thūjū*, a shrine.

So, for the singular dative, we have *wahawañī*, for *wahawañē*, flowing (57, end of line).

The Genitive Case.—Lallā's use of the genitive differs somewhat from that customary in modern Kāshmīrī. Nowadays there are three suffixes of the genitive, with sharply distinguished functions. These are *-uk^u*, *-un^u*, and *-hond^u*. The suffix *-uk^u* is used with all singular masculine nouns without life. In this case Lallā follows the modern custom.

The suffix *-nn^u* (fem. *-ūñ^u*) is used only with singular male proper names, as in *rāmūn^u*, of Rāma. Lallā uses it with other nouns also, as in *samsārun^u*, of the universe (6); *maranūñ^u* (fem.), of dying (73-6); *puhun^u*, of the month of Pauṣa (83); *huda-hudūñ^u* (84) (fem.), of unknown meaning; and *karmūñ^u* (fem.), of fate (107).

In the modern language *-hond^u* is used :—

- (1) With all feminine nouns, singular or plural.
- (2) With all masculine plural nouns.
- (3) With all animate masculine singular nouns, except proper names.

It governs the dative case, and as the dative singular of all masculine nouns ends in *s*, we get forms such as *śūras-hond^u*, of the thief; *hastis-hond^u*, of the elephant. In such cases, the *k* of *-hond^u* is dropped after the *s*, and the form for animate masculine singular nouns becomes as in *śūra-sond^u*, *hastī-sond^u*. In two passages (88, K. Pr. 57) Lallā makes *-hond^u* govern the ablative, in *lūka-hond^u*, not *lūka-sond^u*, of people. Possibly this is for *lūkan-hond^u*, in the plural, with the *u* elided. The word *lūk-* is employed both in the singular and in the plural to mean 'people'.

Adjectives.—Only the numerals call for remarks. The word

for 'three' is *trāh*, instead of the modern *trēh* or *trik*. It is treated as a singular, with an ablative *trayi*, in verse 50, as compared with the modern ablative plural *trēyav*. For 'five', besides the modern *pānts*, we have the tatsama *panca* (79). Other numerals, e.g. *shēh*, six, are treated as plurals. Cf. pl. dat. *shēn* (13).

Pronouns.—The pronoun of the first person calls for no remarks. For the second person, the singular dative is not only the modern *še*, but also (13) *tōyē*, a form not used in modern Kāshmīrī. In the modern language, whenever the pronoun of the second person appears in a sentence, it must always also appear attached to the verb, as a pronominal suffix. For instance, we must say *še golu-th*, not *še gol*^u, destroyed by thee, i.e. thou destroyedst. But in one case (64), Lallā omits the suffix and has *še gol*^u.

The modern word for 'this' is *yih*. Lallā also has an older form *yuh*^u (for *yih*^u) (1, 20, 58), with a feminine *yiha* (54).

The modern nominative masculine of the relative pronoun *yih* is *yus*, who. That this is derived from an older *yis*^u is shown by Lallā's *yus*^u (i.e. *yis*^u) (20, 24, &c.). The feminine is *yōsa* (52), mod. *yōssa*.

In addition to the usual indefinite pronoun *kēh*, some one, any one, Lallā has (55) a plural agent *kandēv*, from which we can deduce a nominative singular *kond*^u, unknown to the modern language.

Under the head of phonetics, attention has been called to the form *yaitu*, for modern *yūt*^u, as much as.

Conjugation.—In the modern language the conjunctive participle ends in *-it(h)*, derived from the Sanskrit *-tya*, as in *mōrit(h)*, having killed, corresponding to a quasi-Sanskrit **māritya*. In Kāshmīrī poetry and in village talk this form is sometimes used as a past participle. Thus, in the Śivaparinaya, 1630, we have *chus bōh khasith*, I am ascended, lit. I am having ascended. In two passages Lallā gives this participle an older form, more nearly approaching the original. In 27, she has *khāsīt^h*, having ascended, and in the same verse she has *lāsīt^h* (in the sense of the past participle), they lived long. In the modern language, the word *kēth* is often

pleonastically added, as in *dith kēth*, having given; *hēth kēth*, having taken. In the 12th verse, Lallā gives instead of these forms *dith karith* and *hēth karith*, which show the origin of this *kēth*. In these Dardic languages the elision of a medial single *r* is common. *Karith* is itself the conjunctive participle of *karun*, to do, and its use is exactly paralleled by the Hindi use of *kar-ke* added pleonastically to a conjunctive participle in that language.

The present participle in the modern language ends in *-ān*, as in *karān*, doing; but in poetry and in village-speech it often ends in *-an*, as in *karan*. So, Lallā has (48) *shādan*, seeking, and *gwāran*, searching.

The verb *lösun*, to become weary, is irregular in the modern language, making its past participle *lūs⁴*, with a feminine *lūs⁴* or *lūsh⁴*. Lallā (3, 44, &c.) gives the past participle masculine as *lūst⁴*, of which the feminine form would be, quite regularly, the modern *lūsh⁴*, which she also employs.

The Sanskrit present has become a future in modern Kāshmīrī. Besides this customary sense it is also used where we should employ a present subjunctive, and, occasionally, in its original sense of a present indicative. For our present purposes we can call this Kāshmīrī tense with its threefold meanings the 'Old Present'. It is thus conjugated in the modern language, taking *balun*, to flee, as our sample verb:—

Singular.	Plural.
1. <i>balā</i> .	<i>balav.</i>
2. <i>balakh.</i>	<i>baliv.</i>
3. <i>balī</i> .	<i>balan.</i>

Corresponding to the Prakrit:—

Singular.	Plural.
1. <i>calāmi</i> , <i>calāū</i> .	<i>calāmō</i> , <i>calahū</i> .
2. <i>calasi</i> , <i>calahi</i> .	<i>calaha</i> , <i>calahu</i> .
3. <i>calai</i> .	<i>calanti</i> , <i>calaki</i> .

It may be added that the terminations of the Kāshmīrī second person are evidently modern pronominal suffixes, which, as explained under the head of pronouns, must, in the case of this person, always be added to the verb.

Lallā more nearly approaches the original form of the first

person singular in *āsā*, I may be (18), which, however, comes at the end of a line. We see traces of the original *i* of the second person singular in *zānēkh* (64), for *zānakh*, thou wilt know. In the third person singular she has, over and over again, a final *ē* instead of the final *i*. A few examples are *mōbē* (11), *tūrē* (16), *pēyē* (18), *gashē* (19, 45), *rōbē* (21), *āsē* (22), and so many others. In the modern language, this *i* usually becomes *ē* before pronominal suffixes.

When pronominal suffixes are added to this tense, Lallā now and then does not follow the usual modern practice. Thus, she has *lagi-m*, mod. *lagē-m*, it will be attached to me (41); *khēyi-wō*, mod. *khēyi-wa*, he will eat for you (K. Pr. 102); *ninan-ay*, mod. *nin-ay*, they will carry thee (K. Pr. 57); *karin-ēy*, mod. *karan-ay*, they will make for thee (74); *mārin-ēy*, mod. *māran-ay*, they will kill for thee (71). In the last two cases, the forms of the 3rd person plural would, in the modern language, belong to the present imperative, and not to this tense.

The past tense is formed from the past participle, which, in the masculine singular, ends in *u-mātrā*. Lallā lengthens this to *ū* at the end of a line in *mōtū*, for *mōt^u* (1). It will be observed that, unlike *u-mātrā*, the long *ū* does not epenthetically affect the preceding vowel. The feminine singular of this participle ends in *ū-mātrā*, but, in *tgōjⁱ* and *pōjⁱ* (both in 62), Lallā makes it end in *i-mātrā*. As already stated, *ū-mātrā* always represents an older *i*.

A second form of the past tense, in the case of some verbs, ends in *au(v)* or *ō(v)*, as in *gau(v)*, (m. pl. *gay*), gone; *pyau(v)* (f. sg. *pēyē*), fallen. For the masculine plural of *gauv*, Lallā once has an older form *gāyⁱ* (66), written *gaiy* in 95; and, for the feminine of *pyauv*, she has, with the suffix of the second person singular, *pēyi-y*, for modern *pēyē-y*, fell to thee.

The past tenses of two verbs require special notice. In the modern language, the past tense of *karun*, to do, to make, runs as follows:—m. sg. *koru-m*, pl. *kāri-m*; fem. sg. *kūr^ū-m*, pl. *karē-m*, I made, and so on for the other persons. In 81, Lallā has *kīyē-m* instead of *karē-m*, a form quite unknown to the modern language, but reminding us of the Hindi *kīyā*. The other verb is *dēshun*, to see, modern past participle *dyūth^ū*. In the modern language, this verb always has a cerebral *t*.

but Lallā has it, as has been pointed out under the head of phonetics, both cerebral and dental. Moreover, not only does she use the modern past participle *dyūth^u*, but she also uses another past participle *dyūkh^u* (for *dēkh^u*) (44), which may be compared with the Hindī *dēkhnā*.

The third person (singular or plural) of the imperative ends in *-in*, as in *kariu*, let him or them do or make. With the suffix of the first person singular it becomes *kārⁱn-am*, let him or them make me. Lallā changes the *a* of the suffix to *ē* in *dāpⁱn-ēm*, let him or them say to me (21); *gāndⁱn-ēm*, let him or them bind on me (21); *kārⁱn-ēm*, let him or them make for me (21); *pādⁱn-ēm*, let him or them recite for me (18, 21). It will be remembered that there was a similar change of *a* to *ē* in the second person singular of the old present. There was also a similar change in the case of suffixes added to the third person plural of the same tense, in which the same person also took the form of the imperative.

The polite imperative is formed by adding *ta* to the simple imperative. At the end of a line Lallā lengthens this in *hētā* and *pētā*, both in 28. The second person plural is *ditō*, modern *diyitav*, please give ye (100).

The future imperative is made by adding *zi* to the simple imperative. Lallā changes this to *zē* in *pēzē*, he must fall (45). A similar change occurs in *khēzē*, he must eat (90), but here it is at the end of a line.

Indeclinables.—These call for but few remarks. A final *i* becomes *ē* at the end of a line in *atē*, there (2, 98); *latē*, there (41); and *kunē*, anywhere (9, 11; K. Pr. 201).

The adverb and conjunction *ta* appears in a strengthened form as *tōy* in several places; and similarly *na*, not, is strengthened to *nā* or *nō*, and the prohibitive particle *ma* to *mō* or *man*. For all these see the Vocabulary.

The emphatic suffix *-y* is added in scores of instances without giving any emphasis at all, and apparently merely for the sake of metre. It is hence often difficult to say whether emphasis is intended or not. It often appears as an *i-mātrā*, and then seems to be always emphatic, as in *tāsⁱ*, to him only (65); *lāzⁱ*, it is I, even I, Lalla (105); *tūrⁱ*, there verily (19, 61); *yūrⁱ*, in the very place where (61); *sadōyⁱ* (from *sadā*), always (7).

APPENDIX III

ON LALLĀ'S METRES

[By SIR GEORGE GRIERSON]

THE subject of Kāshmīrī prosody has never been investigated, and hardly anything is known about it. The following remarks may therefore be found of interest.

We may say that, in Kashmīr, two distinct metrical systems are known and cultivated. The first is that used for formal works, such as epic poems and the like. Here Persian metres, with many irregularities and licences, are employed. Numerous examples will be found in the edition of Mahmud Gāmi's *Yūnuf Zulaikhā* published by the late K. F. Burkhard in the 'Zeitschrift der Deutschen Morgenländischen Gesellschaft', vols. xlix and liii. In that case we have a poem written by a Muslim in the Persian character, and the use of Persian metres is to be expected, but we find the same system in epics written by Hindus. For instance, a great portion of the *Śiva-parinaya* of Kṛṣṇa Rāzdān is in the well-known *hazaj* metre, and the same is employed in the narrative portions of the *Śrīrāmāvatāra-carita* of Dēvākara-prasāda Bhaṭṭa, a writer of the eighteenth century. As an example of the latter, I may quote a couple of lines:—

gōbur ḫsuz-na ḫanbal ḫs^u tamis man
tithay yitha zürē pōñis manz chuh kōpan

He had no son, and his mind was agitated,
Just as (the reflection of) the sun trembles in
the water.

If, with the customary licence, we read the words *ds^u* and *yitha* each as one long syllable, we have at once a complete *hazaj*:—

—, —, —
—, —, —

The other metrical system is used in songs, and is by no means so simple a matter. I regret that, during my own stay in Kashmīr, I neglected to study it, and when, after my return to this country, I endeavoured to ascertain from native sources what rules were followed in such compositions, I failed to obtain any definite information. All that I could gather was that a poet scanned his verses by ear. A long and minute examination of scores of songs led me to no certain conclusion beyond the fact that a stress-accent seemed to play an important part. Here and there I came across traces of well-known metres, but nowhere, even allowing for the fullest licence, did they extend over more than a few lines at a time. In the year 1917, Sir Aurel Stein had occasion to visit Kashmīr, and with his ever inexhaustible kindness, undertook to investigate the question. With the help of Pāṇḍit Nityānanda Śāstri and a Śrāvakā, or professional reciter, he ascertained definitely that in songs the metre depends solely on the stress-accent. In Lallā's verses, four stresses go to each *pāda*, or line. Thus, if we mark the stressed syllables each with a perpendicular stroke, the first two songs would be read as follows:—

1.

abhyōśi savikāś layē wōthū
 gaganas sagun myūlū sami braṭā
 shūn golū ta animay mōlū
 yuhuy wōpadēsh chuy batā

2.

wākh mānas kōl-akōl nā atē
 bhōpi mudri ati nā praeśh
 rōzan shiwa-shēkāth nā atē
 mōlūyēy kūk ta suy wōpadēsh

So far as I am aware, this is not paralleled by any similar metric system in Persia or Northern India; but it is interesting

to note that, although stress is the sole criterion of the metre, some of the songs give forth distant echoes of well-known Indian methods of scansion. Take, for instance, the second verse quoted above. It will not scan according to Indian rules, but nevertheless its lilt is strongly suggestive of the Indian *dōhā*. The *dōhā* is a metre based on instants, each of which is the time occupied in uttering one short syllable, one long syllable counting as two instants. Each half-verse is divided into the following groups of instants:—6 + 4 + 3, 6 + 4 + 1. The group of 3 is generally an iambus (˘ -), and the second half-line generally ends in a trochée (- ˘). The opening verse of the *Sat-saiyā* of Vihārī is a good Hindi example:—

6 4 3
mērī bhava| -bādhā | harau

6 4 1
Rādhā nāgari sō|i

6 4 3
jā tana ki | jhā̤ | paḍai

6 4 1
Śyāma karita | duti hō|i

It will be noticed that in Lallā's second verse, as in a *dōhā*, the first and third lines end in a strongly marked iambus. So, again, the second and fourth lines end in a heavy long closed syllable, which, with the inherent vowel, not pronounced, of the final consonant, is really a trochée, as in the above *dōhā*. But this is not all. In Lallā's verse, if we read the unstressed *mu* of *mudri*, and the word *nā* as short, thus:—

6 4 1
shōpi mudri ati | na pravē|sh(a)

it would scan, like the second section of a *dōhā* in instants:—
6 + 4 + 1.

In the same way, other songs that I have examined show traces of other well-known metres, Persian or Indian, and it is evident that the rude village compositions which developed into the verses of Lallā were originally intended to be based on some standard metre, but that in the mouths of the rustics stress became substituted for quantity.

So far as my experience goes, no such development has taken place in Hindostān or the Panjab. Here the rules of prosody depending on the quantity of each syllable are everywhere followed, although, of course, in the ruder songs, great metrical licence prevails. We observe a similar state of affairs in Southern India. A series of Kanarese Ballads was published in the *Indian Antiquary* by the late Dr. Fleet, and regarding them he observes¹ that they follow the principle of Kanarese metre consisting of feet of four instants each. 'But no absolute metrical precision is aimed at; and—though the principle of construction is distinctly recognizable—in carrying it out by scanning or in adapting the words to the airs, short syllables have been drawn out long and long syllables clipped short, *ad libitum*. . . . The rhythm of the songs can only be learned by actually hearing them sung.'

I believe that the only Indo-Aryan language that shows a tendency to substitute, as in Kāshmīrī, stress for quantity is Bengali. It will have been observed that in Lallā's verses quoted above there is a stress on the first syllable of every line. Similarly, Mr. J. D. Anderson² has shown that in Bengali verse, although quantity is sometimes nominally observed, the metre is conditioned by a strong phrasal stress-accent falling on the beginning of each line and on the first syllable after each caesura. Usually the verse consists of a fixed number of syllables, wholly independent of quantity; and this number, regulated and controlled by the stress-accents, constitutes the metre. Mr. Anderson—and I am entirely of his opinion—is inclined to see Tibeto-Burman influence in this metrical system of Bengal. Could we be justified in suggesting a similar foreign influence in Kashmir? The population of the Happy Valley is far from being homogeneous. Local tradition compels us to consider it as very probable that, although the upper classes are probably of the same stock as that of North-Western India, a substratum of the inhabitants is connected with non-Indian tribes whose original home was Central Asia, and this is borne out by the

¹ Vol. xiv (1883), p. 294.

² JRAS, 1914, pp. 1046 ff.

results of philological inquiries. It was in this substratum, not amongst the learned Pandits of Kashmīr, that the rude songs which developed into Lallā's verses and into the songs of modern Kashmīr took their rise.

A well-known parallel to Lallā's abandonment of quantity in exchange for stress-accent is to be found in mediaeval Greek and Latin poetry. Here, of course, there can be no question of mutual influence, although we find just the same state of affairs. The accentual poems of Gregory of Nazianzen bear much the same relation to the other poems composed by him and by the writers of classical times that the verses of Lallā bear to the *amiaṁ pānakarvam* of Hāla and of the older Indian poets whose quatrains are preserved in his anthology.

G. A. G.

APPENDIX IV

CONCORDANCE OF THE VERSES IN MS. STEIN B AND IN THE PRESENT EDITION

No. of Verse in Stein B.	No. of Verse in present edition,	Remarks.	No. of Verse in Stein B.	No. of Verse in present edition.	Remarks.
1	13		30	65	A mixture of 5 and 65 in MS.
2	8		31	6	
3	46		32	54	
4	47		33	52	
5	7		34	80	
6	36		35	53	
7	17		36	11	A mixture of 11 and 1 in MS.
8	27		37	75	
9	39		38	64	With borrowing from 55.
10	40		39	73	
11	33		40	74	
12	23		41	76	
13	16		42	81	Stein B 42 and 43 are variants of the same verse.
14	2		43		
15	1		44	56	
16	10		45	57	
17	77		46	41	
18	22		47	20	
19	14				These verses do not form part of the collection in Stein B, but are scribbled in at the end as a kind of appendix, and are not num- bered.
20	15				
21	9				
22	61				
23	18				
24	58				
25	21				
26	28				
27	12				
28	70	Wrongly numbered 19 in MS.			
29	5	Wrongly numbered 20 in MS.			

VOCABULARY

THIS vocabulary contains every word in the foregoing verses of Lallā, with a reference to each place in which it occurs. The order of words is that adopted by Sir George Grierson in other works on Kāshmīrī, the arrangement being based on the English alphabetical order of the consonants, without regard to the vowels. The latter come into consideration only in cases in which the same consonant is followed, or the same consonants are separated by different vowels. Thus, the different words containing the consonants *tr* will be found in the succession *tār*, *tōr*, *tōr^u*, *tūrⁱ*, and *tūr^u*. All words beginning with vowels are arranged together at the commencement, their mutual order being determined by the consonants. Long and nasalized vowels are not differentiated from short ones, except in cases where the difference between two words depends only on such variations. A similar principle has been followed in the case of diacritical marks. For instance, *pīthīs* precedes *pētarum*, because *h* precedes *r*, the difference between *t* and *t* being ignored. The letter *ś* follows *t* (and *t*). As the consonants *v* and *w* merely represent different phases of the same sound, they are treated, for the purposes of alphabetical order, as the same letter.

In Kāshmīrī the sonant aspirates *gh*, *dh*, *dh*, and *bh*¹ lose their aspiration, although, in the case of *tatśamas*, the aspiration is sometimes retained in writing. Even in this latter respect there is no uniform custom, the same word being written indiscriminately with or without the aspiration. At one time a man will write *abhyās*, and at another time he will write *abyās*. Similarly, Lallā writes *bhāryā*, a wife, with *bh*, but *būt(h)* (Sanskrit *bhūta*), a principle of creation, with *b*. The latter is a Śaiva technical term, and, of all words, we should have expected it to be spelt in the Sanskrit fashion. To avoid confusion, I have therefore, for the purposes of alphabetical order, treated each of these sonant aspirates as identical with its corresponding unaspirated letter. That is to say, *gh* will be found in the place allotted to *g*, *dh* in that allotted to *d*, *dh* in that allotted to *d*, and *bh* in that allotted to *b*.

G. A. G.

¹ The sonant aspirate *jh* does not occur.

WORDS BEGINNING WITH VOWELS

ā, interj. added to *pashi* (see *pashun*) m. e., and with it forming *paahyā*, 16.

abēd, m. absence of difference, identity; sg. abl. *abēda*, while, or although, there is identity (of the soul with the Supreme), 13.

abōd^u, adj. one who has no knowledge, a fool, i.e. one who has no knowledge of himself; pl. nom. *abōdⁱ*, 6.

abakh, a word of doubtful meaning; perhaps = clumsy, stupid, 85, q.v.

abal, adj. e.g. without strength, weak, weak from sickness; f. sg. abl. *abali*, used as subst., 8.

abēn, adj. e.g. not different, identical; *abēn vimarshā*, (they are) identical, (as one can see) on reflection, 16.

abhyās, m. repeated practice, esp. of *yoga* or of meditation on the identity of the Self with the Supreme, 1; habitual practice of a course of conduct, 20; sg. ag. *abhyāsⁱ*, 1.

achⁱ, f. the eye; *achē lagañē tālav*, the eyes to be turned upwards, K. Pr. 102; *achēn hyuh^u*, like the eyes, K. Pr. 201.

ada, adv. then, at that time, 24, 31, 61, 80, 95, 103. K. Pr. 56.

adal ta wadal, m. interchange, confusion, K. Pr. 102.

adny^u, adj. non-dual; (of the mind) convinced of the non-duality or identity of the Self with the Supreme, 5, 65. *ahām*, I, the ego; *ahām-vimarshē*, by reflection on the nature of the ego, 15.

āhārun, to eat food; impve. sg. 2, *āhār*, 28.

ok^u, card. one: with emph. *y*, *okuy*, one only, the only one, the unique, 34; m. sg. abl. *aki nēngi*, at one time, on one occasion, 50; *nimēshē aki*, in a single twinkle of the eye, 26.

Cf. *yēka*.

akh, card. one, 34; as indefinite article, a, 50, 83 (bis); *akhāh*, one, a single one, K. Pr. 150. Cf. *yēka*.

ōkh, m. a mark, a sign impressed upon anything; esp. a mark indicating eminence or excellence, 75. Cf. the next.

ōkhun, to make a mark: to impress a mark upon anything, to brand anything; impve. sg. 2, *ōkh*, 76.

akhēr, m. a syllable, such as the syllable *ōm*, or the like, 10.

akōl, m. that which transcends the *kula*, i.e. the sphere of the Absolute, or of Transcendental Being, 79; *kōl-akōl*, the totality of all creation, 2. See *kōl*, and Note on *Yoga*, § 19.

akriy, adj. e. g. not acting, free from work; hence, in a religious sense, free from the bond of works as an impediment to salvation, in a state of salvation, 32, 45.

al, m. wine (offered to a god), 10 (cf. *pal*); the wine of bliss or nectar of bliss, said to flow from the digits of the moon (see *śōm*); *al-thān*, the place of this nectar, the abode of bliss, i. e. union with the Supreme, 60. *Al-thān*, however, may also be explained as equivalent to the Sanskrit *alaṁsthāna*, i. e. the place regarding which only 'nēti nēti' can be said, or which can be described by no epithet, the highest place (*anuttara pada*), i. e. also, union with the Supreme.

alōnd^ū, adj. (f. *alōnz^ū*), pendant, hanging, 102 (f. sg. nom.).

ālav, m. a call, a cry;—*dyun^ū*, to summon, K. Pr. 102.

ālawun, to wave, move up and down; pres. part. *ālawān*, K. Pr. 57.

āmⁱ, *ami*, see *ath*.

ōm, the mystic syllable *ōm*, the *pranava*; sg. gen. *ōmaki cōlqka*, with the whip of the *pranava*, 101; *ōm-kār*, the syllable *ōm*, 34, 82.

It is believed that the syllable *ōm* contains altogether five elements, viz. *a*, *u*, *m*, and the *Bindu* and *Nāda*, on which see Note on *Yōga*, §§ 23, 24, and *anāhath*.

ōm^ū, adj. raw, uncooked; (of an earthen vessel) unbaked, 106; (of a string) not twisted, and hence without strength, 106; m. sg. abl. *āmi*, 106; m. pl. dat. *āmēn*, 106.

ambar, m. clothing, clothes, garments, 28, 76.

amol^ū, adj. undefiled, pure, free from all defilement (of the Supreme), 64.

amalōn^ū, adj. (f. *amalōñ^ū*), undefiled, 21 (f. sg. nom.).

amar, m. immortality; *amara-pathi*, on the path (leading) to immortality, i. e. in the path of reflection on the Self or ego, 70.

aurēth, m. the water of immortality, nectar, *amṛta*; sg. abl. *amṛēta-sar*, the lake of nectar, i. e. of the nectar of bliss (*ānanda*) of union with the Supreme, 68. Regarding the nectar distilled from the microcosmic moon, see Note on *Yōga*, §§ 8, 19, 21, 22.

on^ū, adj. blind; m. pl. ag. *anyau*, 59.

anād, adj. e. g. without beginning, existing from eternity, an epithet of the Supreme, 72.

andar, postpos. in, within; *kāthārē-andar*, in the closet, 101; *andārya abu*, one must enter into the very inmost part, 94; *andāryig*, from the inmost recesses, 109.

andāryum^ū, adj. (f. *andārim^ū*, 104), belonging to the interior, inner, 4, 104.

anāhath, adj. e. g. unobstructed, whose progress is perpetual; (often) that of which the sound is everlasting, the mystic syllable *ōṁ* (15), also called the *anāhath shébd*, or (33) *anāhata-rav*. In Sanskrit it is called the *anāhata-dhvani* (Note on *Yōga*, § 23). It is described as having the semblance of inarticulateness (*avyaktánukrtiprāya*), to be uttered only by the deity dwelling within the breast of living creatures, and therefore to have no human utterer or obstructor of its sound. It is composed of a portion of all the vowels nasalized, and is called *anāhath* (Skr. *anāhata*), i.e. perpetual, because it never comes to a close but vibrates perpetually (*an-astam-ita-rūpatwāt*). Another explanation of the name is that it is 'sound caused without any percussion', i.e. self-created. It is said (33) to take its rise from the heart and to issue through the nose. In 15, it is described as identical with, or as equivalent to, the Supreme Himself.

As a Śaiva technical term *anāhata* sometimes does not designate *ōṁ*, but is applied to other things. For instance, it is used as the name of the fourth of the mystic *cakras*, or circles. See Note on *Yōga*, §§ 15, 17, 23, 25, 27.

anāmay, adj. e. g. not bad; hence, perfect; that which is perfect and free from all qualities, pure consciousness, the Supreme, 1. *ann*, pl. m. food, victuals, 28.

anūn, to bring; *wagi anūn*, to bring under the rein, to bring into subjection, 37; *layē anūn*, to bring under subjection by concentration of the mind and breath, 82.

Fut. sg. 3, *ani*, 37; past. part. m. sg. with suff. 1st pers. sg. ag. *onum*, 82.

antī, m. an end; *āntī* (54) or *āntikī* (33, 37, 38, 41, 61), adv. in the end, finally, ultimately.

antar, m. the inner meaning, the hidden meaning, mystery (of anything), 56.

anway, m. logical connexion; tenor, drift, purport; the real truth (concerning anything), 59.

apān, m. one of the five vital airs (1, *prāṇa*, 2, *apāna*, 3, *samāna*, 4, *udāna*, 5, *vyāna*). Of these, two (*prāṇa* and *apāna*) are referred to by L. D. See Note on *Yōga*, § 16 note.

The *apāna* (Ksh. *apān*) is the vital air that goes downwards and out at the anus. The *prāṇa* is that which goes upwards and is exhaled through the mouth and nose. For perfect union with the Supreme, it is necessary to bring these two into absolute control, 26. Cf. Deussen, *Allgemeine Geschichte der Philosophie*, i. 2, p. 248, 3, p. 70. See Note on *Yōga*, §§ 2, 16, 21, 23, and Articles *nādi* and *prāṇa*, 2, for full particulars.

āparun, to put food into another's mouth, to feed from the hand. Conj. part. *āparith*, 66.
apūt^u, adj. unclean, impure, ceremonially unclean; m. pl. nom., with emph. *y*, *apūtiy*, 32.
ōr, adv. there, in that place; *ōra-y*, even from there, K. Pr. 102.
arg, m. an offering of unhusked grain made in worshipping a god (Skr. *argha*, in a slightly different sense), 42.
arsh, m. the sky, the firmament; sg. dat. (in sense of loc.), *arshēs*, 50.
ar&un 1, m. the act of worshipping, worship, 58.
ar&un 2, to worship; inf. *ar&un*, 10; fut. pass. part. *ar&un*, worship is to be done (with dat. of obj.), 33.
arcun, m. the result of labour, earnings, 61.
ōs, m. the mouth; sg. abl. *ōsā* (a form not found in modern Ksh.), 18.
ashicawār, m. a rider (on a horse), 14, 15.
asun, to laugh; fut. (in sense of pres.) sg. 3, *asi*, 46.
āsuu, to be, 18, 20, 36, 86, 92; to become, 64; to come into existence, 22; to happen, 84, 85; to be, to remain, to continue, 46, 55; *ōsith*, having been, i.e. whereas thou wast formerly (so and so, now thou hast become such and such), 86.
 Conj. part. *ōsith*, 84-6. Fut. ind. and pres. subj. sg. 1, *āsā* (m. c. for *āsa*), 18; 3, *āsi* (in sense of pres.), 46; *āsē* (m. c.) (fut.), 22; pl. 3, *āsan*, 92; impve. sg. 2, *ās*, 20, 36, 55, 64.
asta, adv. slowly, gradually, 80.
āsawun^u, n. ag. one who is or continues; *sthir āsawun^u*, that which is permanent, 73.
aṭa, f. the shoulders; the rope for tying a burden on the shoulders; *aṭa-gaṇḍ*, the knot by which this rope is tied, 108.
ati, adv. there, in that place, 2; *atē*, m. c. for *ati*, 2 (bis), 98.
ath, pron., that (within sight); adj. sg. ag. m. *āmⁱ*, K. Pr. 150; abl. *ami*, 107.
atha, m. the hand; *atha-wās karun*, (of two persons) to join hand in hand, to hold each other's hand (for mutual confidence), 92; sg. abl. *atha trāwun*, to dismiss from the hand, to let loose, to set free, 88; loc. *athē*, in the hand; (to be) in a person's possession, (to come) to hand, 98, K. Pr. 18; *athē hyon^u*, to carry in the hand, 10.
ātmā, m. the Self; esp. the Self as identical with the Supreme; old. sg. gen. *ātmāsē* (probably m. c. for *ātmāsi*, quasi-Sanskrit **ātmārya*), 22 (see p. 133).
āshēn, adv. not torn; hence, uninterruptedly, continuously, 19.
āshun, to become weak, feeble, emaciated; pres. part. *āshān*, becoming feeble, hence, weakly, 19.

āśnū, to enter. Fut. pass. part. m. sg. *āśnū*, it is to be entered, i.e. you should (or may) enter = 'come in', 94; impve. pol. sg. 3, *mata āśitan*, lit. let him not enter (as a question), i.e. he certainly does enter, 53; past f. sg. 1, *bāyēś*, I (f.) entered, 68.

ār, *āy*, *āyē*, *āyēś*, see *yun^u*.

bā, interj. Sir! 87 (bis), 88 (quater).

bhū, in *bhū-tal*, the surface of the earth, the whole earth as opposed to the sky, 22, 42; *bhūr*, id., *bhūr bhuvah swar*, the earth, the atmosphere, and heaven, i.e. the whole visible universe, 9.

bōcha, f. hunger, 37; abl. *bōcha-* (for *bōchi-*) *śūty mārun*, to die of hunger, 83.

bicōr^u, adj. (f. *bicōrⁱⁱ*), without means, without resources, destitute, unfortunate, wretched; f. sg. ag. *bicōri*, 89.

bōdh, perfect intelligence, knowledge of the Self, *śvātma-jñāna*; *bōdha-prakāsh*, the enlightenment or illumination of this knowledge, 35.

bōd^u, adj. wise, a wise man, one who is intelligent; m. sg. ag. *bōdⁱ*, 26.

bādūn, to afflict, cause pain to; p. p. m. sg. with suff. 1st pers. sg. ag. *bōdūm*, 7.

bōdūn, to sink, be immersed in, be drowned in; past m. sg. 2. *bōdūkh*, 74.

bāg, m. a garden, K. Pr. 56; *swaman-bāga-bar*, the door of the garden of one's soul, or *sōman-bāga-bar*, the door of the jasmine-garden, 68, see art. *swa*; sg. dat. *bāgas*, K. Pr. 56.

bagawān, m. God; sg. voc. *bagawāna*, K. Pr. 102.

bahu, adj. much, many, 51.

bōk, pron. 1st pers. I, 3, 7 (ter), 13, 18, 21, 31, 48, 59, 68, 81-3, 93, 98, 102; K. Pr. 18; with interjection *dōy*, *bō-dōy*, I, good Sir!

mē, me, 44; to me, 68, 81, 84, 94; to me, in my possession (dat. of possession), 13; for me, as regards me (dat. commodi), 8, 18, 44; K. Pr. 57; by me (ag.) 3, 31, 44 (bis), 48, 93-4, 103-4; *mē-ti*, me also, 106; to me also, 48.

myōn^u, my, 106; K. Pr. 150; m. sg. voc. *myānūt*, K. Pr. 57.

bōjⁱ, one who has a share (*bāj*) in anything; hence, one who gets such and such as his allotted share of fate, one who gains possession (of) (the thing obtained being put in the dat., as three times in 62, or compounded with *bōjⁱ*, as in *pāpa-pōnē-bōjⁱ*, he who obtains (the fruit) of his sins and virtuous acts of a former life, also in 62).

bokt^u, adj. (f. *bākt^u*), full of devotional faith (*bhakti*). *Shenkara-*
bokt^u, full of devotional faith to Śaṅkara (i.e. Śiva); f. sg.
 nom. 18.

bal, m. a religious offering of food to gods, animals, &c.;
 hence, food generally given to an animal, K. Pr. 150.

bōl, 1, m. speech; *bōl paññu*, to recite speech; hence, to abuse,
 blame with abusive language, 18, 21.

bōl, 2, see *bōlun*.

bālukh, a male child, a boy; pl. voc. *bālakō*, 91.

bōlun, to say; impve. sg. 2, *bōl*, 20.

bōlanāwun, to cause to converse, to address, summon, call to;
 p. p. m. sg. with suff. 1st pers. sg. ag. *bōlanōwum*, 105.

bam, m. the skin; *bam tulun*, to raise the skin, to raise weals
 (with a whip), 101.

bān, m. the sun, 9.

bāna, m. a vessel, dish, jar; pl. nom. *bāna*, 60.

bēn, adj., e.g. different, distinct, 13; a different form, a manner
 of difference, 16; pl. nom. *bēn*, 16.

bōn, adj. and adv. low, below; *pēñha bōna*, from top to
 bottom, 17.

bōna, 2, (for 1, see *bōn*), adv. as it were; used almost as an
 expletive, 37.

band gañhun, to become stopped (of a mill at work), 86.

bindu, m. a dot or spot; esp. the dot indicating the sign
anusvāra, forming the final nasal sound of the syllable *ōm*,
 or, similarly, the dot over the semicircle of *anunāsika* (‘), of
 which the semicircle indicates the nasal sound. *Nāda-bindu*
 (with emph. *y*), 15. For the meaning of this compound,
 see Note on *Yōga*, § 25.

bāndav, m. a relation, a person related, K. Pr. 201 (ter).

būñ^u, f. the ‘Chinār’, or Oriental Plane-tree, *Platanus*
orientalis, K. Pr. 102. It is a fine tree, common in Kashmir.
bar, m. a door; sg. dat. *bāyēs bāga-baras*, I entered the garden
 door, 68; *bar* (for *baras*) *pēñh hūñ^u*, a bitch at the door,
 K. Pr. 102; pl. nom. *bar trōpārim*, I shut the doors, 101;
 pl. dat. *tōdⁱ dīthⁱmas baran*, I saw (that there were) bolts on
 His doors, 48.

lār, m. a load; sg. dat. *bāras*, (the knot) of (i.e. that tied) the
 load, 108.

bōr^u, adj. full; m. pl. nom. *bārⁱ bārⁱ bāna*, (innumerable)
 dishes all filled (with nectar), 60.

bhūr, see *bhū*.

brahm, a Brāhmaṇ, in *brahma-hūñ^u*, murder of a Brāhmaṇ,
 with emph. *y*, K. Pr. 102.

brahmā, name of the first person of the three gods, Brahmā,
 Viṣṇu, and Śiva, 14.

brahmānd, m. Brahmā's egg, the universe, the world; used to mean the *Brahma-randhra*, or Brahmā's crevice, one of the sutures in the crown of the head, the anterior fontanelle, 34, 57. It is the upper extremity of the *Śaṇumā Nādi*; see Note on *Yōga*, §§ 5, 7, 19, 21, 27. Sg. dat. *brahmāndas*, 34; abl. *brahmānda*, 57.

bramun, to wander; hence, to be confused, to be filled with an agitated desire, 106; pres. part. *bramān*, 106.

brama-wōn^u, m. a wanderer, one who roams about, 26.

barun, to fill; used in various idioms; *bhayē barun*, to experience fear, to fear (at heart), 72; *dōh-dēn baranⁱ*, to pass each day, spend each day, 92; *dēn-rāth baranⁱ*, to pass day and night, 91; *kān barun*, to aim an arrow, 71.

Conj. part. *barith*, 71; impve. sg. 2, *bar*, 72; fut. pl. 2, *bariv*, 91; 3, *baran*, 92.

berong^u, adj. out of order, deranged, disarranged, 85.

brānth, f. error; hence, false hopes, hope in material things, 27.

brōth, postpos. governing abl., before; with emph. *y*, *marana-brōthay*, even before (the time appointed for) death, 87; *brōth-kōlⁱ*, in future times, 92.

bhāryā, f. a wife: *bhāryē-rūpⁱ*, f. possessing the form of a wife, in the character of a wife, 54.

barzun, a jingle of *arzun*; *arzun barzun*, earnings, the result of labour, the savings gained from one's life-work, 61.

basta, f. a sheepskin, goatskin, or the like; *daman-basta*, f. a smith's bellows; sg. dat. *-basti*, 100 = K. Pr. 46.

bata, m. a Brāhmaṇ, a Kūshmīrī Brāhmaṇ; hence, a true Brāhmaṇ, a Brāhmaṇ who seeks salvation, 1, 17; sg. voc. *batā*, 1, 17.

bath, m. a warrior, a soldier; a servant, a messenger, 74; *yēma-baṭh*, (pl. nom.), the messengers of Yama, the god of the nether world, who drag the souls of dying men to hell to be judged by Yama, 74.

būth, 1, m. a demon; *māra-būth* (pl. nom.), murderous demons, 71.

būth, 2, m. a technical name in Śaiva philosophy for the group of the five *tattvas*, or factors, of which the apparent universe consists, called in Sanskrit the *bhūtas* or *mahābhūtas*. They are the five factors, or principles, which constitute the materiality of the sensible universe. They are (1) the principle of solidity, technically called *prthivi*, or earth; (2) the principle of liquidity, technically *āp*, or water; (3) the principle of formativity, technically *agni*, or fire; (4) the principle of aeriality, technically *vāyu*, or the atmosphere; and (5) the principle of vacuity, technically *ākāśa*, or the sky. See J. C. Chatterji, *Kashmir Shaivism*, p. 48. Pl. nom. *būth*, 77 (cf. 95).

bhū-tal, see *bhū*.

bātun, (of the sun), to shine forth ; fut. sg. 3, *bāti*, 16.

bhav, m. existence, esp. existence in this world of illusion, in contradistinction to union with the Supreme. *bhava-ruz*, the disease of existence, existence compared to a disease, 8 ; *bhava-syāri-dārē*, in the current of the ocean of existence, 74 ; *bhava-sar*, the ocean of existence, 23.

bāv, m. devotional love (to a deity) ; sg. gen. (m. pl. nom.) *bāvākī*, 40.

bhuwah, the air, atmosphere ; *bhūr bhuwah swar*, the earth, the atmosphere, and heaven, i.e. the whole visible universe, 9.

bāwun, to show, explain ; pol. impve. sg. 2, with suff. 1st pers. sg. dat., *bāvtam*, please explain to me, 56.

bōwur^u, m. (in modern Ksh. *wōeur^u*), a weaver ; *bōwārī-wāu*, a weaver's workshop ; sg. abl. *-wāna*, 102.

bayē (27, K. Pr. 201) or *bhayē* (72), m. fear ; esp. (K. Pr. 201) the fear of God ; *yēma-bayē*, the fear of Yama (the god of death), the fear of death and what follows, 27 ; *bhayē baruu*, to experience fear, to feel fear, 72 ; sg. dat. *bayēs hyuh^u*, (there is no bliss) like the fear of God, K. Pr. 201.

bōy^u, m. a brother ; sg. dat. *bōyis hyuh^u*, (there is no relation) like a brother, K. Pr. 201.

byākh, pron. another ; sg. dat. *bīyis kyut^u*, for another (i.e. not for oneself), 61.

bīyis, see *byākh*.

bazun, 1, to cook (vegetables or the like) in hot oil, to fry (vegetables) ; conj. part. *bazith*, 90 (bis) (with pun on the meaning of *bazun*, 2).

bazun, 2, to reverence, serve ; hence, *dwār bazun*, to serve a door, to wait at a door, 51 ; *gēh bazun*, to serve a house, to be occupied with household affairs, 32 ; *prān bazun*, to serve one's life, to be devoted to one's own life, to be attached to one's bodily welfare rather than to spiritual things, 90 (bis) (with pun on *prān bazun*, to fry an onion, cf. *bazun*, 1). Inf., dat. of purpose, *bazani*, 51 ; conj. part. *bazith*, 32, 90 (bis).

bōzun, to hear ; to listen to, 106 ; to hear (from), to learn (from), 27 ; to attend to, heed, 20.

Conj. part. *buzith*, 27 ; impve. sg. 2, *bōz*, 20 ; fut. sg. 3, *bōzi*, 106.

buzhu, to parch or roast (grain, &c.) ; met. to parch (the heart), to purify it, to destroy all evil thoughts from the heart ; p. p. sg. f. with suff. 1st pers. sg. ag. *buz^um*, 25.

cōbukh, m. a whip ; sg. abl. *cōbaka*, 101.

cēdun or *cērun*, to mount (e.g. a horse) ; *pēth cēdun*, to mount

and ride on the back (of a horse, &c.), *pēth* being an adv., not a postposition, 14, 15; fut. sg. 3, with suff. 3rd pers. dat. sg., *cēdēs* (*cērēs*), he will mount on it, 14, 15.

chukh, is (m. sg.), 7, 20, 27; *chukh*, thou art (m.), 42 (bis), 55, 107 (aux.), K. Pr. 46; *chum*, is (m.) to or for me, 61, 106; *chēs*, I (f.) am, 93, 106 (aux.); *chuwa*, is (m.) for you, 89; *chēy*, is (f.) for thee, 99 (bis), 100, K. Pr. 46 (quater); it (f.) is verily, 52, 57, 63, K. Pr. 102 (quater); *chiy*, they (m.) are verily, 32 (ter); *chuy*, it (m.) is to thee, 30, 56, K. Pr. 56; is (m.) verily, 1, 12, 17, 24, 29, 46, 51-4, 62 (bis), 80, K. Pr. 150.

chökh, m. a wound; *nārāśi*-*chökh*, the wound caused by a barbed fish-spear, 23 (comm.).

chān, m. (?) a carpenter, 85, q.v.

chōn^u, adj. empty, 63; empty, vain, unsubstantial, having no substance, 41; m. sg. dat. *chēnis*, 41; f. sg. nom. *chēn^u*, 63.

chōr, in *chōra-dārē*, 74, a waterfall (in modern Kāshmīrī *chāl*); *chōra-dār*, the stream of a waterfall, a torrent; hence, *chōra-dārē karun*, to make (a person) in a torrent, to make him stream (with blood), the name of a certain punishment, in which a person is dragged along the ground till his body streams with blood.

chōrun, to release, let go; let loose, set free; p. p. m. sg. *chyūr^u*, 23.

chākhār, m. an umbrella (one of the insignia of royalty), 73.

chāwun, to fling at or to; to dash down (on), 103; p. p. f. sg. with suff. 3rd pers. sg. ag. and 1st pers. sg. nom. *chōv^unaa*, 103.

chyūr^u, see *chōrun*.

cākh, m. a tear or rent (in cloth or the like); *cākh dyuu^u*, to tear or rend, 104 (dat. of obj.).

canda, m. a pocket, esp. a pocket for carrying money, a purse; sg. dat. *candas*, 98 (= K. Pr. 18), K. Pr. 201.

cang, m. a claw, talon, 84.

cērun, see *cēdun*.

cyon^u, to drink; conj. part. *cēth*, K. Pr. 102; pres. part. *cēcān*, 60; fut. pl. 3, *cēn*, 47; p. p. m. sg. *cyauv*, 104.

cyāñč, *cyōñ^u*, see *č^uh*.

dōb^u, m. a washerman; sg. ag. *dōbⁱ*, 103; *dōbⁱ-kūñ^u*, a washerman's stone (on which he beats the clothes he washes), 103.

dubāra, adv. a second time, again, 89.

dachyuu^u, adj. right, not left; f. sg. abl. *dachiñi lari*, on the right side (corpses are placed on the funeral pyre lying on the right side) K. Pr. 57.

dād, m. a bullock ; sg. dat. *dādas*, 66.

dōd, m. milk, 38 ; *dōda-shur^u*, a milk-child, a suckling, 70.

dōdī, adv. continually, always, 79. In modern Kāshmīrī *dōdī*.

dag, f. a blow, 84 ; pain of a blow, hence, pain generally ; the pangs of love, 105 ; sg. dat. or pl. nom. with emph. *y*, *dagay*, ? for *dagiy*, 84.

dāh, m. smoke, 97.

dah, card. ten ; pl. dat. *dahan*, 95 ; *doh^u*, m. a group of ten, sg. abl. *dahi* m. c. *dahē*, 105. There are ten organs (five of sense, and five of action), see *gund^u* ; and ten vital airs, of which five are principal, and five are secondary, see *prān*, 2.

dēh or (58) *dih*, m. a body, the human body (of flesh and blood, as opposed to the spirit), 28, 58, 101 ; *kōdēh*, a vile body, 7 ; sg. dat. *dihas*, 58 ; gen. (f. sg. dat.) *dēhacē*, 101.

dōh, m. a day, daytime, 44, 98 ; K. Pr. 18 ; pl. the days (as in 'the days of yore'), 91 ; *dōh lūstum*, the day came to an end for me, the day expired and night fell, 44, 98 ; K. Pr. 18 ; *dōh-dēn baran*, they will pass the daytime of each day, 92 ; pl. nom. *dōh*, 91.

dikh, see *dynn^u*.

dal, m. a group, a collection, in *nādi-dal*, the collection (i. e. totality) of the tubes in the body that convey the vital airs, 80. See *nādi*.

dil, the heart, K. Pr. 56, 57 ; *dil dynn^u*, to give heart, encourage, K. Pr. 46 (the corresponding L. V. 100 has *dam*, breath) ; sg. gen. *diluk^u*, K. Pr. 57, (m. sg. dat.) *dilakis*, K. Pr. 56.

dol^u, m. the front skirt of a garment ; pl. nom. *dāli tröv^lmas*, I spread out my skirts before him, i.e. I knelt before him and meditated on him, 49.

dam, 1, m. vital air, breath of life, breath ; suppression of the breath as a religious exercise ; the time occupied in taking a breath, a very short time, a moment ; *dam karun*, to practise suppression of the breath, 4 ; *dam dynn^u*, to give breath (to a bellows ; the corresponding K. Pr. 46 has *dil*, heart), 100 ; to suppress breath, and also to give forth breath, to shout, threaten, 101 (a double meaning) ; *dāmāh*, a single breath, hence, as adv. for a moment, for a short time ; gradually, 4 (both meanings are applicable) ; *dāmīy* . . . *dāmīy*, at (or for) one moment . . . at (or for) another moment, 96, 97 ; K. Pr. 47.

dam, 2, m. self-restraint, in the phrase *shēm ta dam*, quietude and self-restraint, 29 ; sg. abl. *shēma dama*, 63.

dima, see *dynn^u*.

damu, m. a pair of bellows ; sg. dat. *damanas*, K. Pr. 46 ; *daman-basta*, f. the leathern bag that forms the body of

a bellows, sg. dat. *-basti* 100 = K. Pr. 46; *daman-hāl*, f. the pipe of a bellows, hence (4) used metaphorically for the windpipe; sg. dat. *-hālē* (for *hāli*), 4; *daman-khār*, a blacksmith (who uses bellows), 100 = K. Pr. 46.

dumaṭh, m. a vaulted building, a dome; a boundary-pillar (usually made of brick and whitewashed), 66; sg. dat. *dumaṭas*, 66.

dān, 1, m. a gift, a present; esp. a gift given in charity or for pious purposes, 62.

dān, 2, f. a stream (of water or the like); sg. ag. *dōñi* (m. c. for *dōñi*), 39, 40.

dāna, m. corn, grain, 77.

dēn, m. a day, K. Pr. 102; the day-time, as opposed to night, 22, 42; sg. dat. *dēnas*, K. Pr. 102; *dōh-dēn*, see *dōh*; *dēn-kār*, the day's work, all one's duties, 108; *dēn-rāth*, day and night, 91; as adv. by day and by night, continually, perpetually, without cessation, 55; *dēn-rāth barānⁱ*, to pass day and night, to pass all one's time, 91; *dēn kyōh rāth*, day and night, perpetually, 65; *lūstum dēn kyōh rāth*, day and night set for me, vanished for me, passed for me, 3; *dēn kyāwū rāth*, i. q. *dēn kyōh rāth*; as adv. perpetually, 19.

dhēn, f. a milch cow; sg. abl. *dhēni*, 38.

dāñi, m. a man who cards cotton, a cotton-carder; sg. ag. *dāñi*, 102.

dingun, to be wrapped in sleep; fut. sg. 3, *dingi*, 78 (used as present).

dōñi, adj. fortunate, happy, rich, opulent; m. pl. nom., with emph. *g*, *dāñiy*, 27.

dōñi, see *dān*, 2.

dīph, m. a lamp, 4; esp. the small lamp used in worship, 45.

dapun, to say; fut. sg. 3, with suff. 2nd pers. sg. dat. *dapiy*, he will (may) say to thee, 20; impve. pres. pl. 3, with suff. 1st pers. sg. dat. *dāpiuēm*, let them say to me, 21 (modern Ksh. would be *dāpiuam*); p. p. m. sg. with suff. 3rd pers. sg. ag. and 1st pers. sg. dat. *dōp^unam*, he said to me, 94; pl. *dāpi*, (Lal) said (verses, m.), 76.

dār, f. a stream, a current; *sōd^uri-dār*, the current (or tide) of the ocean, 74; sg. dat. *dārē* (for *dāri*), 74; *chōra-dār*, see *chōr*.

dōrⁱ, adj. holding, supporting; *nāsika-pawana-dōrⁱ*, holding (i. e. borne upon) the vital airs that issue through the nose (sc. from the heart) (of the syllable *ōñ*), 33; see *anāhath*.

dōr^u, f. a side-door, a small door, a window; pl. nom. *dārē*, 101.

dār^u, adj. far, distant, 27; adv. afar, 30; *dūrē*, adv. afar, at

a distance, 36; *dūr^u* *karun*, to make distant, to put far off, to put away, K. Pr. 56 (f. *dūr^u*).

dr̥g^u, adj. dear, high-priced; hence, rare, hard to obtain, 30. *durlab*, adj. hard to obtain, rare, 29.

dr̥am, see *nērun*.

dramun, m. a kind of grass, the *dūb*-grass of India, *cynodon dactylon*; hence, metaphorically, the luxuriant weeds of worldly pursuits, 36.

daru, to be firm, steadfast; fut. sg. 3, *darē* (for *dari*), 34 (in sense of pres. subj.).

dāru, to put, to place; to lay, or offer, (an animal in sacrifice), 63; *nām dārun*, to bear a name, to be called (so and so), 8; *thar dārūn^u*, to offer the back, to place the back at one's disposal (of a riding animal), 88.

Fut. sg. 3, with suff. 2nd pers. sg. dat. *dāriy*, 88; p. p. m. pl. with suff. 3rd pers. sg. ag. *dōrin*, 8; f. sg. *dōr^u*, 63. *darshēn*, m. seeing, esp. seeing, visiting, (a holy place or a god); abl. *darshēna-myūl^u*, union (brought about) by visiting; *swa-darshēna-myūl^u*, union with the Self (i.e. God) brought about by visiting a holy place, 36, but see art. *swa*.

drūw^u, adj. firm, steady, immovable, 71.

drāyēr, see *nērun*.

dās, m. a servant, 43.

dashē, card. ten, in *dashē-nādi-xāv*, the air (which passes along) the ten (chief) *nādis*, 69; see *nādi*. This word is borrowed from the Sanskrit *daśa-*. The regular Kāshmiri word is *dah*.

dēsh, m. a country, a tract of country, 52, 53.

dish, f. a point of the compass, quarter, direction; sg. abl. *kamī dishi*, from what direction? whence?, 41.

dēshun or *dēshun*, to see; fut. sg. 2, *dēshēkh*, 36: p. p. m. sg. with emph. *y*, *dyūthuy*, 5; with suff. 1st pers. sg. ag. *dyūthum*, 31, 93, 96 (bis), 97 = K. Pr. 47; with suff. 2nd pers. nom. *dyūkhukh*, 44; with suff. 3rd pers. pl. ag. *dyūthukh*, 59; f. sg. with suff. 1st pers. sg. ag. *dīth^um*, 96 (bis) = K. Pr. 47, 97 (ter) = K. Pr. 47; m. pl. with suff. 1st pers. sg. ag. and 3rd pers. sg. dat. *dīth^umas*, I saw (bolts) on His (doors), 48.

dōshēway, card. the two, both, 56.

dīt^u, *dītō*, *dīth*, see *dyun^u*.

dīth^um, *dīth^umas*, see *dēshun*.

dītith, *dīth^utham*, see *dyun^u*.

dēv, m. a god, 14, 15, 33 (bis); the image of a god, an idol, 17; sg. dat. *dēwas* (in sense of gen. = Prakrit *dēvassat*), 33.

dēws, adv. perhaps, K. Pr. 56.

dwādashān^u, m. N. of a certain ventricle in the brain (? the fourth, see *Sīrasūtra-vimārśī*, iii. 16; trans. p. 48).

The commentary to L. V. 33 describes it as the centre of the brain, or, alternatively, as the tip of the nose; *dwāda-shānta-mandal*, m. the locality of the *dwāda-shānti*, i.e. the *Brahma-randhra* (see Note on *Yōga*, 5, 27), 33.

dwār, m. a door, a gate, 29; *dwār bazar*, to resort to a door to approach, or wait at, a door, 51.

diwora, m. a lofty, stone-built, shrine for receiving the image of a god, a masonry temple, 17.

day, m. God, the Supreme Being, 106; sg. dat. *dayēs*, K. Pr. 201; gen. *dayē-soundu*, 105.

dāy, m. advice, counsel; esp. instruction as to God, right teaching as to the nature of the Supreme, 41.

dyē, digi, see *dyunu*.

dōy, interj. in *bō-dōy*, I, good Sir! 67.

dyūkhukh, old form for *dyūthukh*, see *dēshun*.

dyotu, adj. loose, slack; (of a parcel) untied, 108.

dhyān, m. contemplation, profound religious meditation, 59.

dyunu, to give, 12, 44, 54, 63, 71, 98; K. Pr. 18, 102 (ter); *cākh dyunu*, to cut to pieces, 104; *dil dyunu*, to give heart (to), to encourage, K. Pr. 46; *dam dyunu* (see *dam* 1), 100, 101; *godu dyunu*, to asperge (an idol, as an act of worship), 39, 40; *gandāk ditī*, put knots (on a net), 6; *phālav dyunu*, to close the door and shutters of a shop, to shut up shop, K. Pr. 102; *pānī dinī*, to thrust in pegs, 66; *tār dyunu*, to cross (a person) over, to ferry across, 106.

Conj. part. *dith*, K. Pr. 102; *dith karith* (modern *dith kēth*), 12.

Fut. sg. 1, *dima*, 98, K. Pr. 18; 3, *digi*, 106; *dyē* (at end of line), 54.

Impve. sg. 2, with suff. 3rd pers. sg. dat. *dikh*, give to them, 71; pol. sg. 2, *ditō*, 100, K. Pr. 46; fut. with suff. 3rd pers. sg. dat. *dizē*, thou shouldst give to him or to it, 39, 40, 63.

Past part. m. sg. with suff. 1st pers. sg. ag. *dyntum*, I gave, 44; and also with suff. 3rd pers. sg. dat. *dyutu*^{mas}, I gave to him or to it, 101, 104; with suff. 2nd pers. sg. ag. and 1st pers. sg. dat. (a *dativus commodi*), *dyutu*^{tham}, thou gavest for me (i.e. in my presence), K. Pr. 102 (bis); pl. *ditī*, 6; with suff. 2nd pers. sg. ag. *ditith*, thou gavest (them), 66; and also with suff. 1st pers. sg. dat. (a *dativus commodi*), *ditī*^{tham}, thou gavest (them) for me (i.e. in my presence), K. Pr. 102.

dyūthukh, *dyūthum*, *dyūthuy*, see *dēshun*.

dyutum, *dyutu*^{mas}, *dyutu*^{tham}, see *dyunu*.

dhyēy, m. the object of *dhyān*, q.v., the object of religious meditation, that which is meditated upon, 59.

diz̄es, see *dyun*².

dazawun⁹, n. ag. that which burns, burning, blazing; f. *dazawūñ⁹y*, 97 (with emph. *y*).

god⁹, m. aspersion, ceremonial sprinkling (of an idol or the like) with water. *god⁹ dyun*⁹, to asperge, 39, 40.

göfil, see *göphil*.

gagan, m. the sky, firmament (in contrast to the earth), 22, 42.

Used as an equivalent to the Saiva technical term *ākāśa* or the wide expanse of empty space; hence, ethereality or the principle of vacuity (in 1 used as synonymous with *shūñ*), one of the five physical factors, or *bhūtas*, viz. the principles of the experience of (1) solidity, (2) liquidity, (3) formativity, (4) aeriarity, (5) ethereality or vacuity (see *Kashmir Saivism*, 48, 131, 133, 140, 141, 145). It is also conceived as sound as such, i. e. sound conceived, not as a sensation within the brain, but as an objective entity. It is supposed to fill the inside of the body, its centre being the heart (cf. Note on *Yoga*, § 23). But by the word 'heart' is not meant the physiological organ, but the centre of the body, imagined as a hollow, and filled with this *ākāśa* (translation of *Sivasūtra-vimarsinī*, p. 29). *Gagan* is used in this sense of the principle of vacuity in 1 and 26.

Sg. dat. *gaganas-kun*, (the earth spreads out) to the sky, 22; *gaganas*, in the vacuity, 1; old sg. loc. *gagan*⁹, 26.

gēh, m. a house, house and home, a house and all that it connotes, 55. *gēh bazun*, to serve a house, to be occupied in household affairs, to be a householder as distinct from an ascetic, 32, cf. *gih*.

gih, m. i. q. *gēh*, a house, household affairs, life as a householder as opposed to an ascetic life, 64.

gūj⁹, f. the opening of a native cooking-range through which the fuel is fed; hence, a cooking-hearth (as a part for the whole), 97.

gal, f. the throat, neck; sg. voc. *shyāma-galā*, O thou with the blue throat, i. e. Śiva, whose throat was dyed blue by drinking the deadly *kāla-kūṭa* poison, 13.

gāl, f. abuse, foul language, contumelious language; *gāl gaudūñ⁹*, to bind abuse (to a person), to abuse, 21.

gol⁹, 1, m. the inner corner of the mouth; *gol⁹ hyon*⁹, to take the mouth, hence, to conceal one's mouth; the mouth, or orifice, of the upper receptacle, through which grain is gradually delivered to the stones of a mill to be ground. When the stones cease to revolve, this orifice becomes blocked up; so *grañan hyol⁹ goluy* (emph. *y*), (when the mill stopped revolving, then) the mill concealed its orifice;

i.e. the orifice was hidden by the accumulating grain that should have issued from it, and became blocked up (86).

gol^u, 2, see galun.

gul, m. a rose-flower, a flower generally, 96 = K. Pr. 47.

golāla, m. the red poppy; pl. nom. golāla, K. Pr. 102.

galun, to melt away, disappear, be destroyed; in 64 (*kalan* & *gol^u*), *gol^u*, in the past, is used impersonally, and *kalan* is in the dative plural, the whole being an instance of the *bhāvē prayoga*, with regard to, or as to, thy longings disappearance was done for thee, i.e. thy longings disappeared.

Fut. sg. 3, *gali*, 11, 28; past m. sg. 3, *gol^u*, 1, 9, 11, 64.

gaman, m. the act of going; *wārdhwa-gaman*, the act of going upwards, ascending into the sky, 38.

gand^u, m. a knot; *gandāk dyun^u* (with suff. of indef. art.), to make a knot, to add a knot to something already knotted; in *gandāk shéth shéti ditⁱ* (6), *gandāk* is pl. although with the indef. art., he added knots (one by one) by hundreds; *ata-gand^u*, a shoulder-knot, a knot by which the rope supporting a burden on the shoulders is tightened, 108.

goud^u, m. a rhinoceros; pl. nom. *gāndⁱ*, 47.

gandun, to knot, tie up; to bind, fasten, tie up, 24, 101; to tie on, or put on, clothes, to dress oneself, 27 (bis); *gāl gandān^u*, to bind abuse (on a person), to abuse, 21; inf. sg. abl. *gandana-nishē*, from (i.e. by) dressing oneself, 27; conj. part. *gāndith*, 27; fut. sg. 3, (in meaning of pres. subj.), *gandē*, 24; impve. pl. 3, with suff. 1st pers. sg. dat. *gāndi-nēm* (modern Kāshmiri would be *gāndi-nam*), 21; p. p. m. sg. with suff. 1st pers. sg. ag. *gondum*, 101.

gang, f. the Ganges; sg. dat. *gangi-hyuh^u*, like the Ganges, K. Pr. 201.

ganun, to become established, firmly fixed; II past, f. sg. 3, *ganeyē*, 48.

gan^urun, to count; hence, to think about, meditate upon, 55; conj. part. *gān^uriθ*, 55.

gōphil, adj. negligent, heedless, unmindful; sg. voc. *gōphilo*, 99; *gōfilō*, K. Pr. 46.

gara, m. a house, 3, K. Pr. 57; a home, 106; *gara gaśhun*, to go home, 106; *sōma-gara*, the home of the moon, 34, see *sōm*; sg. abl. *garē*, in the house, 34; *panari garē*, (I saw a learned man) in my own house, 3; (expelled) from my own house, K. Pr. 57. Note the old loc. pl. *garu*, in *lākagaru*, 53, (enters) people's houses.

garē, see *gara* and *garun*.

gōr, m. a spiritual teacher, a guru; sg. voc. *yē gōrā*, 56; ag. *gōrā*, 94; *gōra-kath*, the word, or teaching, of a guru, 45, 62; *gōra-sond^u icānun*, id. 108. Cf. *guru*.

gör, m. molasses, 66. It is given to a cow to increase her milk.

gur^u, m. a horse, 14.

guru, m. a spiritual teacher or preceptor, i. q. *gör*, q. v. ; *sura-guru*, usually means 'the preceptor of the gods', i. e. Br̥haspati. He is a deity who is the chief offerer of prayers and sacrifices, and who is also the *purōhita* of the gods, with whom he intercedes for men. He is the god of wisdom and eloquence. In 5 and 65, *sura-guru-nāth* would therefore be expected to mean 'the lord of Br̥haspati'. It is, however, not so interpreted, but *sura-guru* is said to be equivalent to the Sanskrit *dēva-dēva*, the chief of the gods, and *sura-guru-nāth* is said to mean 'Lord of the chiefest of the gods', i. e. Śiva. Cf. *Mahābhārata*, i. 1628.

gür^u, f. a *ghāri* or space of time of about 24 minutes, hence, indefinitely, any short space of time; abl. sg. *gari gari*, at every *ghāri*, frequently, again and again, K. Pr. 150.

garb, m. the womb; hence, a foetus; with suff. of indef. art. *garbā*, a foetus, (even whilst thou wast) yet in thy mother's womb, 87.

garun, to frame, to build; fut. sg. 3 (with meaning of present), *garē*, 34. Cf. *gaṭun*.

gārun, to search eagerly for, 30, 43, 109 (bis); to remember affectionately, long for, and hence, to cherish affectionately, 7; pres. part. *gārān*, 109 (bis); impve. sg. 2, with suff. of 3rd pers. sg. acc. *gārun*, search thou for it, 30; past part. m. sg. with suff. 1st pers. sg. ag. *gōrum*, I cherished, 7; with suff. 3rd pers. sg. ag. *gōrun*, he sought for, 43. Cf. *gwārun*.

grāsun, to swallow down, to devour in one mouthful; past part. m. sg. *grōs^u*, 22.

graṭa, m. a corn-mill, 86; sg. dat. *graṭas*, 52; ag. *graṭau*, 86; *graṭa-wōl^u*, m. a miller, 86.

gōsil, f. the condition of being littered with dirty straw, grass, weeds, &c., K. Pr. 56.

gati, f. darkness, sg. dat. *gati*, in the darkness, 4.

gōt^u, in *wata-gōt^u*, m. one who goes along a road, a way-farer, 57.

gath, 1. f. going, gait, progress, movement, course; way, conduct, works; *hamsa-gath*, the way, or course, of the *hāṃsa* mantra, 65. Like the syllable *ōṁ*, the course of this mantra is said to be unobstructed (*anāhata* or *avyāhata*). It is one of the mystic sounds heard by the Yōgi (Note on Yōga, § 23). See *hamsa* and *anāhath*. *parama-gath*, the way of the Supreme, final beatitude, 103. sg. dat. *gāb^u*; *cyāñē gūb^u namaskār*, reverence to Thy (mighty) works! K. Pr. 102. *gath*, 2. in *zarwa-gath*, adj. going everywhere, omnipresent, universally immanent (of the Deity), 64.

guthār, m. family, race, lineage, 15.

gatākāh, f. darkness, spiritual darkness; with suff. of indef. art. *gatākāh*, 104.

gātūlā, adj. wise, skilful, learned; with suff. of indef. art. *gātūlwāh*, a learned man, a scholar, 83.

gatūn, to put together, make, manufacture, compound (e. g. an elixir); cf. *garun*, of which it is an older form.

Conj. part. *gatīth*; *zānnūn gatīth*, to know how to compound, 80.

gūtā, see *gath*, 1.

gatħun, 1, to be wanted, to be required, to be necessary.

This verb uses the future in the sense of the present, 29, 45; *gatħun gatħē*, going (*gatħun*, 2) is necessary, one must go, one has to go, 19; so *pakun gatħē*, one has to progress, 19.

Fut. sg. 3; *gatħi*, 29; *gatħē*, 19, 45.

gatħun, 2, to go, 19 (see *gatħun*, 1), 36 (to = dat.), 41, 61, 98 (= K. Pr. 18), K. Pr. 20; (*gara gatħun*, to go home, 106); to go away, depart, 95, K. Pr. 102; to go away, to disappear, be annihilated, 9; to become, 16, 59, 66, 86, 94, 108; *gatħix hōsil*, there will become a product for thee, it will be turned into (dat.) for thee, 100 (= K. Pr. 46); *kyāħ gōm*, what became to me? what happened to me? 84, 85; *għayem*, it (sem.) happened to me, 102; *għauv mē kyāħ*, what happened to me? i. e. what benefit was it to me? 81.

With the conjunctive participle of another verb, *gatħun* forms intensive compounds, as in *ħasħiġ tħi* (for *ħasħiġ*) *gatħun*, to ascend, 27; *milħi gatħun*, to become united (in), absorbed in (dat.), 11, 29, 30, 69; *mashiħi gatħun*, to become forgetful, to become ignorant, to become full of ignorance, 59; *baħiħi gatħun*, (?) to become cut, 84.

Fut. pass. part. m. sg. *gatħun*, 19; pres. part. used in sense of 3rd pl. pres. *gatħān*, 36.

Fut. sg. 1, *gatħa*, 41, 61; 3, *gatħi*, 29; with suff. 2nd pers. sg. dat. *gatħix*, 100 = K. Pr. 46.

Past. Cond. sg. 1, *għaż-ħaħo*, 106.

Past. m. sg. 3, *għauv*, 11, 30, 59, 69, 81, 86, 94; with suff. 1st pers. sg. dat. *gōm*, 84, 85, 108 (ter); pl. 3, *għay*, 9, 16, 27, 59, K. Pr. 102; *għay*, 95; *għayi*, 66; f. sg. 1, *għayex*, 98 = K. Pr. 18; 3, *għayi*, K. Pr. 20; with suff. 1st pers. sg. dat. *għayem*, 102.

għav, f. a cow, 95.

gwāk, m. illumination, becoming illumined, 22. In modern Kāshmiri this word is usually *gāsh*. For the insertion of *w*, cf. *garun* and *gwārūn*.

gwārūn, to search eagerly for, i. q. *għarun*, q. v.; pres. part. *gwārān*, 48; inf. dat. (= inf. of purpose), *gwārani*, 36.

gyān, m. i.q. *jñān*, q.v., knowledge, esp. knowledge of the divine, ultimate wisdom; sg. dat. *gyānas*, 60.

ha, interj.; *ha māli*, O father (i.e. Sir!), 107. This may also be read as one word, *hamāli*; see *hamāl*.

hā, interj.; *hā manashē*, O man! 107.

hē, interj.; *hē nārān*, O Nārāyaṇa (the god)! 109 (ter).

huda-huda, a word of unknown meaning. In modern Kāshmīrī *hnd* means a 'tunnel' or 'mine'. sg. gen. (f. sg. dat. or pl. nom.) with emph. *y*, *huda-hudañey*, 84.

hōdun to become dry, withered; 1 p. p. f. sg. with suff. 1st pers. sg. gen. *hōzūm*, 25.

hidis, see *hyuḍu*.

hāh, m. cold breath, as it issues from the mouth,—said to take its rise from the *Brahma-randhra*, 56, 57.

hāh, m. warm breath, as it issues from the mouth—said to take its rise from the navel, 56, 57.

hīhī, *hīhēn*, see *hyuhū*.

hāka, adv. speedily, quickly, with energy, 99, K. Pr. 46.

hākh, m. a vegetable; *hāka-wörū*, f. a vegetable-garden, 63.

hēkun, to carry out successfully some difficult task, 108; with the conj. part. of another verb, to be able, to can, *phirith hēkun*, to be able to reverse, 107.

Fut. sg. 1, *hēka*, 108 (bis); 3, with suff. of pron. of 2nd pers. sg. dat. *hēkiy*, he will be able (to reverse) for thee, 107.

hal, m. striving, straining, making great efforts;—*karun*, to strive, strain oneself, 48.

hāl, f. in *daman-hāl*, the main pipe of a blacksmith's bellows; sg. dat. *-hālē* (for *-hāli*), 4.

holū, crooked, awry, 108 (metaphorically, of labour).

hlād, m. rejoicing, joy, happiness, 73.

hamāl, m. a burden-bearer, a porter; voc. *hamāli*, 107, also capable of being read as *ha māli*, O father!

himun, to become snow, to be turned into snow; fut. sg. 3, *himi*, 16 (in sense of pres.).

hams, 1, m. in *rāza-hams*, a swan, q.v., 86.

hams, 2, a reverse representation in Kāshmīrī of *sō 'ham*, or *aham sah*, 'that is I', or 'I am that', i.e. 'the Supreme is one with me', or 'I am one with the Supreme'. It is used as the title of a *mantra*, or mystic formula, and is an *anāhath shēbd* (see *anāhath*), or unobstructed sound; *hamsa-gath*, the unobstructed course of this sound uttered by the deity dwelling within the body, as explained under *anāhath*, 65. The mantra '*sō 'ham*' leads to union with Śiva, and *hams* leads to union with manifested universes. See *Śivasūtra-rimarsini*,

ii. 1 (trans. p. 25). For further particulars, see notes to verses 40 and 65.

han, f. a small piece, a fragment; sg. dat. *hani hani*, in small pieces, in fragments, 103.

hond^u (f. *hünz^u*), suffix of the genitive (a) of all plural nouns, and (b) of all feminine singular nouns.

(a) *pändawan-hünz^u möj^u*, the mother of the Pändavas, 97, K. Pr. 47.

(b) *wumri-hünz^u hösil*, the results of life, K. Pr. 56.

The word *lük^h*, a person other than oneself, is masculine, but it takes *hond^u* in the genitive singular (being treated as if it were plural), as in *lüka-hünz^u kōng-wör^u*, the saffron-plot of some one else, 88; *lüka-hanzay larč*, houses of other people, K. Pr. 57. Cf. *sond^u*.

hond^u, m. a large fat ram; pl. nom. *hondi* (m. c. for *händi*), 77.

hün^u, f. a female dog, a bitch, K. Pr. 102.

har, m. N. of the god Śiva in his capacity of destroyer (of sin, sorrow, misfortune, and stumbling-blocks against salvation); sg. dat. *haras*, 78, 79; *har-nāv*, the name of Śiva, 98.

hár, f. a cowry, 98 = K. Pr. 18.

hrēd, f. the heart; sg. dat. in sense of loc. *hrēdi*, 76.

hrēday, m. the heart; sg. gen. (f. sg. dat.) *hrēdayēč kūthārč-andar*, in the closet of my heart, 101.

haramökh, m. N. of a celebrated mountain in Kashmīr; sg. abl. *haramökha*, 50.

hārun, to increase, grow greater; fut. sg. 3, with suff. 2nd pers. sg. dat. *hāriy*, 87.

harun, to fall (as leaves from a tree), 83; to waste away, disappear, be destroyed, 72; pres. part. *harūn*, 83; fut. sg. 3, *hari*, 72.

hishiy, see *hyuk^u*.

hushyär, adj. mindful, cautious, alert, on one's guard:—*rōzun*, to be on the alert, K. Pr. 46.

hösil, f. product, produce, outcome, K. Pr. 56; *shētaras sōn gašhiy hösil*, for iron, gold will become a product for thee, i.e. thine iron will be turned into gold, 100 = K. Pr. 46.

host^u, m. an elephant, 24; K. Pr. 150; *zala-host^u*, a sea-elephant (a fabulous monster), 47; sg. nom. with emph. *y*, *hostug*, K. Pr. 150; sg. ag. *hāstⁱ*, K. Pr. 150; pl. nom. with emph. *y*, *hāstiy*, 47.

hēta, see *hēth*, 1, and *hyon^u*.

hōt^u, interj. indicating respect, 17.

hot^u, adj. smitten; frequent °—, as in *nēndri-hot^u*, smitten by sleep, sunk in sleep; m. pl. nom. with emph. *y*, *nēndri-hātiy*, 32.

hēth, 1, adj. pleasant, agreeable. This adj. is immutable, and its m. pl. nom. is also *hēth*, but in 28, with *ā* added m. c., it takes the form *hētā*, which here may also be translated as equivalent to *hēta*, pol. impve. of *hyon**, q.v. Cf. *hyot**, 1.

hēth, 2, see *hyon***.

het'nam, see *hyon***.

hutawāh, m. that which conveys oblations (to heaven); hence, a furiously burning fire, 38.

*hūb**, f. murder, in *brahma-hūb**, murder of a Brāhmaṇ, with emph. *y*, -*hūb***y*, K. Pr. 102.

hāy, interj. alas, 67.

hēyē, see *hyon***.

*hyud**, m. the gullet, esp. the top of the gullet near Adam's apple, which is properly *hidi-gōgul**, the lump in the gullet; sg. dat. *hidi*, 57. In modern language this word is usually *hyur***.

*hyuh**, adj. like, alike, 10, 77; *hikēn hikī*, like (are united) to like, 109; (governing dat.) like, as in *sirēs hyuh**, like the sun, and so on for other similitudes, K. Pr. 201.

M. sg. nom. *hyuh**, K. Pr. 201 (twelve times); pl. nom. *hikī*, 109; dat. *hikēn*, 109; f. sg. nom., with emph. *y*, *hishiy* (for *hishūy*), 10, 77. Cf. *hyuv***.

*hyon**, to take, 12, 45; to buy, 89; with inf. of another verb, to begin; *wuchun hyol***mas*, I began to look at it, 48; *hyotum uabun*, I began to dance, 94.

*ambar hyon**, to take clothes, to wear clothes, to dress oneself, 28; *athi* (or m. c. *athē*) *hyon**, to carry in the hand, 10; *gol** *hyon**, 86, see *gol**; *tal hyon**, to take below (oneself); to put beneath one's feet, (of an elephant) to crush beneath the feet, K. Pr. 150; *zuv hyon**, to take (a person's) life, to kill, 54.

hēth raṭun, to take and hold, to keep hold of, 69; *hēth balun*, to take and flee, to run away with (as a thief), 86 (bis).

Conj. part. *hēth*, 10, 69, 86; *hēth karith* (modern *hēth kēth*), 12; fut. sg. 3, *hēyē* (m. c. for *hēyi*), 45, 54; impve. pl. 2, *hēyic*, 89; pol. impve. sg. 2, *hētā* (m. c. for *hēta*), 28 (in this passage, the word may also be translated as equivalent to *hēth*, 1, q.v.).

Past. part. m. sg. *hyot**, 86; with suff. 1st pers. sg. ag., *hyotum*, 94; and also with suff. 3rd pers. sg. dat., *hyot***mas*, 48; pl. with suff. 3rd pers. sg. ag. and also suff. 1st pers. sg. dat. (a *dativus commodi*), *hēt'nam*, K. Pr. 150.

*hyot**, 1, adj. beneficial, advantageous, salutary, 61; i.q. *hēth*, 1, q.v.

*hyot**, 2, *hyotum*, *hyot***mas*, see *hyon***.

hyut^u, i.q. *hyuh^u*, q.v., like, alike, 5.

hēyiv, see *hyon^u*.

hōz^um, see *hōdun*.

jōhil, adj. ignorant, illiterate; as subst., an ignorant fool, K. Pr. 46.

jān, adj. good, excellent, first-rate; *jān gaśhun*, to turn out well, to have a happy result, 85; *jān kyāh*, how well! how excellently! 89.

jñān, m. knowledge; esp. the true knowledge (of the Śaiva religion), 12; *jñāna-mārg*, the path of knowledge, the way to the knowledge of the Supreme, 63; *jñāna-prakāsh*, the light of knowledge, illumination consisting in the true knowledge, 6; sg. gen. (in m. pl. nom.) *jñānākī ambar pairith*, having put on the garments of knowledge, 76. Cf. *gyān* and *zān*.

jāy, f. the position, or place, of anything; *arshēs jāy*, a position in the sky (the whole world, being flooded, is represented as merely a waste of waters bounded by the sky), 50.

jyōti, f. brilliance, illumination, bright light; *śēth-jyōti*, the illumination of the intelligence, the pure light of Intelligence, pure Intelligence, i.e. the Supreme, or *Śiva-tattva*, the first stage in the process of the universal manifestation of the Supreme Śiva, looked upon as pure light, without anything to shine upon, or as the pure 'I', without even the thought or feeling of 'I am', i.e. of being. See *Kashmir Shaivism*, fasc. i., p. 63. Sg. dat. *śēth-jyōti*, (absorbed) in this Śiva-tattva, 76.

kō, in *kō-zāna*, see *kō-zāna*.

kōch, f. the lap, the lower part of the bosom; dat. (for acc.) *kōchē*, 70.

kōd^u, m. one who extracts seeds from raw cotton, a cotton-cleaner; sg. ag. *kōdī*, 102.

kō-dēh, m. an evil body, a vile body, (this) vile body (of mine), 7.

kadām, m. the foot;—*tulun*, to raise the foot, to walk quickly or vigorously, to step out, 99; K. Pr. 46.

kadun, to extract; conj. part. *kadith nyun^u*, to carry out, bring forth (from a house), carry forth, K. Pr. 57.

kādūr^u, m. a baker; sg. dat. *kādris*, K. Pr. 20.

kha, m. the sky, firmament; the ether, the principle of vacuity (i.q. *shūn*, q.v.); *kha-scarūph*, he who consists of absolute vacuity, the impersonal Supreme Deity, 15.

kāh, card. eleven; pl. dat. (for gen.) *kāhan*, 95; *kāhan gār*, the cow of eleven owners, i.e. a cow owned by eleven different

persons (each of whom pulls her in a different direction), 95. The 'cow' is the body. Its eleven owners are the five *jñānēudrigas* or faculties of perception [i.e. the senses of (1) smell (*ghrāṇa*), (2) taste (*rasanā*), (3) sight (*darśana*), (4) touch (*sparsa*), and (5) hearing (*śravaṇa*)], plus the five *karmēndriyas* or organs of action [i.e. the organs of (1) voice (*vāc*), (2) handling (*hasta*), (3) locomotion (*pāda*), (4) excretion (*pāyu*), and (5) generation (*upastha*)], plus the mind (*manah*), which is the regulating organ of the other ten.

kēh, indef. pron. Subst. sg. nom. an. m. *kūh*, 35, 60; *kāh*, 107; *kūbh*, 60; inan. com. gend. *kūh*, 2; *kēh*, 9, 11, 19, 23, 31, 90; dat. (for gen.) an. m. *kaīsi*, 35; pl. nom. an. m. *kēh*, 32; *kēh*, K. Pr. 102; dat. *kēbān*, 32; *kēbān*, K. Pr. 102 (many times); ag. *kēbāv*, K. Pr. 102.

Adj. sg. nom. inan. m. *kāh*, K. Pr. 201; *kābh*, 41; *kēbh*, 59; inan. f. *kōh* (in *kōh-ti*), 77.

Subst. any one, 35, 60; anything, 2, 31.

Adj. any, K. Pr. 201.

kēh . . . *kēh*, some . . . others, 32; K. Pr. 102 (*kēh* . . . *kēh*). *na kāh*, no one, 107; *na kūh*, no one, 35; *na kēh*, nothing, 23; *kēbh nā*, no (adj.), 59; *na kūbh*, no one, 60; *kēh na-ta kyāh*, nothing at all, 19; *kēh-ti nā*, nothing at all, 9, 11; *kēh-ti nō*, nothing at all, 90; *kōh-ti na khēth*, no harm at all, 77; *kābh-ti nō sath*, no substance at all, 41.

kēhō, conj. or, K. Pr. 102.

khid, m. distress, pain, feeling of trouble, 18.

khēn, m. food, 71.

khūñ^a, f. a kind of warm woollen blanket worn as a cloak in cold weather; sg. dat. *khañi*, K. Pr. 201.

khar, m. an ass, 88.

khār, 1, m. a blacksmith; *daman-khār*, a blacksmith who uses bellows, 100 = K. Pr. 46.

khār, 2, m. a thorn, 96 = K. Pr. 47.

khōr, see *khōsh^a*.

khura-khura, m. longing for something difficult to obtain or unobtainable, K. Pr. 57 (translated in original 'proudness of heart').

khārun, to raise, lift; to lift off (spun thread from a spinning-wheel), 102; *khārēnam*, she raised fem. things of me, 102.

khōsh^a, left-handed; *khōsh^a-khōr*, f. acting in a left-handed way, acting contrary to custom, 10, 77.

khasun, to ascend, go up, 27, 75; impve. sg. 2, *khas*, 75; conj. part. irreg. *khāsⁱtⁱ* for *khasith*, 27.

khēth, 1, f. loss, harm, injury, 10, 77.

khēth, 2, see *khyon^a*.

khaṭun, to conceal ; to cause to disappear, overwhelm, get the mastery over, 16 ; I. p. p. m. sg. *khof^u*, 16.

kahyū, interrog. adv. how ? by what means ? 108.

khyol^u, m. a flock, a herd, 108.

khyon^u, to eat, 27, 63, 77, 81, 88 ; to bite, K. Pr. 102 ; esp. to eat the good things of this life, to enjoy oneself, 27, 90 (with double meaning, also simply 'to eat').

Inf. sg. abl. *khēna-nishč*, (abstain) from enjoyment, 27 ; *khēna khēna*, by continued eating, 63 ; conj. part. *khēth*, 27, 77 ; impve. fut. *nō khēzē* (m. c. for *khēzi*), thou shouldst not eat, 90 ; fut. sg. 3, *khēyi* ; *khēyi*, it will eat for thee, i.e. thy (ass) will eat, 88 ; *zang khēyicō* (m. c. for *khēyiwa*), it will eat (bite) your leg, K. Pr. 102 ; 1 p. p. *khyauv* ; m. pl. with suff. 1st pers. sg. sg. *khyēm*, I ate (masc. things), 81.

kal, 1, f. longing, yearning. — *gauśūn^u*, longing to increase, 48 ; pl. dat. *kalan*, 64.

kal, 2, an art, a skill ; sg. abl. *yōga-kali*, by the art of *yōga*, by practising *yōga*, 14.

kal, 3, f. a digit of the moon ; *shēshi-kal*, id. 25, 69. Cf. *sōm*.

kāl, m. time, a time, period of time, age ; the present, or iron, age, the *kali-kāl*, 91 ; *kāla-zōlī*, by efflux of time, 64.

kōl, m. race, tribe, family ; as a Saiva technical term (=Sanskrit *kula*), the sphere of cosmic action, as opposed to the *akōl* (Skr. *akulā*), the sphere of the Absolute or of Transcendental Being. It is supposed to be situate at the lower end of the *Suṣumnā nādi* (see Note on *Yōga*, §§ 12, 19). It is said to consist of the *jīva* (individual soul), *prakṛti* (primal matter), space, time, ether, earth, water, fire, and air. When the mind transcends these it is in a state of grace. Hence, *kōl-akōl*, the visible creation and that which transcends it, the totality of all creation, 2.

kōl^u, adj. dumb, 20 ; with emph. *y*, *koluy*, 86.

kōl^u, adj. of or belonging to (a certain) time, used —^o ; *path-kālī*, in former times, 91 ; *kōl^o*, at the (destined) time, 74 ; *brōth-kōl^o*, in the future, in future times, 92.

kalan, see *kal*, 1.

kalpan, f. imagination, vain imaginings, vain desires, desire, 30, 33.

klesh, m. pain, torment, affliction, 80 ; — *karun*, to cause affliction (to), 51.

kam, see *kyāh*.

kim, m. sexual love, carnal appetite, 71. One of the six enemies, see *lūb*.

kami, see *kyāh*.

kumb^u, m. a jar ; hence, a particular religious exercise consist-

ing of profound meditation accompanied by 'bottling up' of inhaled breath (Skr. *kumbhaka*); cf. Note on *Yōga*, § 21. With emph. *y*, *kumbuy*, only the *kumbhaka* exercise, 34. See *nādi*.

kōmbun, to practise the *kumbhaka* upon some impediment to religious welfare, to suppress by means of the *kumbhaka* meditation; conj. part. *kōmbith*, 75.

kamalaza-nāth, m. the lord who was born in a lotus, N. of the god *Brahmā*, 8.

kan, m. the ear; *kan thāwun*, to offer the ear, to attend (to), give heed (to), 91.

kān, m. an arrow; *kān barun*, to aim an arrow, 71.

kun, postpos. governing dat., to, towards; *gaganas-kun vikāsē*, (the surface of the earth) will become extended to the sky, 22.

kunē, m. c. for *kuni*, adv. anywhere; *nā kunē*, nowhere, 9, 11; *na kunē*, id. K. Pr. 201.

kun^u, card. one, only one; with emph. *y*, *kunuy*, only one, 84, 94; (of several apparently different things) one and the same, 90.

kaudā-purō, m. the 'city of the *kanda*', i.e. the *kanda* or 'bulb' which is supposed to be the root of the *nādis* (q. v.), or tubes, through which the *prāṇa*, or life-wind, circulates. It is said to be situated between the pudendum and the navel, 56. See Note on *Yōga*, § 5. Cf. *uāb*, *nādi*, and *prāṇ*, 2.

kand^u, occurring only in the pl. ag. *kandēv* . . . *kandēv*, by several . . . by several, by some . . . by others, 55.

kōng, m. saffron, the saffron crocus; *kōng-wör^u*, f. a saffron garden, 88.

koñ^u, adj. tawny-coloured; *koñ^u dād*, a tawny ox. In 66 the sg. dat. is *kañⁱ dādas*. In modern Kāshmir it would be *kañis dādas*.

kūñ^u, f. a stone; *dōbⁱ-kūñ^u*, a washerman's stone, on which he washes clothes; sg. dat. *dōbⁱ-kañⁱ-pēthay*, on a washerman's stone, 103.

kūph, m. anger, wrath; sg. abl. *kūpa*, 23.

kapas, f. the cotton-plant; *kapasi-pōsh*, the blossom of the cotton-plant, 102.

kapañh, m. deceit; *kapañha-barith*, m. actions of deceit, jugglery, false and quack methods for obtaining salvation, 38.

kar, adv. when? *kar-bā*, when, Sir? 87.

kār, 1, m. in *ōm-kār*, the mystic syllable *ōm*, the *pranava*, 34. *kār*, 2, m. work, business; *dēn-kār*, the day's work, all that one does each day, 108.

kōr^u (= *kōñ^u*), one-eyed, 20.

kūr^u, f. a daughter; pl. nom. *mujē-kūrē*, mother and daughter, 92.

krūd, m. anger, 71. One of the six enemies. See *lūb*.
*krōj*², f. a potter's wife; *krōj¹-mās*, the aunt of a potter's wife, with emph. *y*, *krōjīy-mās*, 97 = K. Pr. 47. (The Pāṇḍavas and their mother Kuntī, during Draupadi's *svayāmvara* had their home in a potter's house. See *Mahābhārata*, i. 6950, but there does not here appear to be any mention of the potter's children calling Kuntī their mother's aunt.)

karm, 1, m. an action, act, 58, 61; pl. nom. *karm*, 75. Actions are of two kinds, good or evil (75).

karm, 2, m. Fate; sg. gen. f. *karmūñ² rākh*, the line of Fate written on the forehead by Nārāyaṇa; *karmanē rākhi*, (what Nārāyaṇa wrote) on the line of Fate, 107.

kārān, m. a cause; a means; sg. ag. *kārān¹ pranavākī*, by means of the *pranava*, 76. In Śaiva philosophy, there are three causes of the material world, viz. the impurities (*mala*) that affect the soul. These are (1) *ānava-mala*, or the impurity due to the soul, which in reality is identical with Siva, deeming itself to be finite; (2) *māyīya-mala*, or impurity due to cognition of the differentiation of things, i.e. that one thing is different from another; and (3) *kārma-mala*, or the impurity due to action, resulting in pleasure or pain, 75.

karun, to do, 34, 37, 58, 61, 68, 74, 91, 95; to make, 17, 65, 81, 82, 85, 87, 89, 99 = K. Pr. 46; K. Pr. 102; *lālī lālī karān*, making the sound 'Lālī Lālī', i.e. crying out, 'It is I, Lal; it is I, Lal', 105; *shīwa shīwa karān*, uttering (or calling to mind) the words 'Siva, Siva', 65.

klēsh karun, to give trouble, to cause pangs, 51; *nād karun*, to utter a cry, 72; *vishēsh karun*, to do a speciality, to act in a special character, 54; *śētas karun*, to impress upon the mind, 34.

karith gatkun, to make completely, 95; in *hēth karith* and *dith karith*, both in 12, *karith*, like the modern *kēth*, and like the Hindī *kar*, has little more than the force of a suffix of the conjunctive participle.

This verb makes many nominal compounds. Thus, *athawās karith*, holding each other's hand, = encouraging each other, 92; *eyōñ² bīth karān*, he takes thought for thee, 72; *dam karun*, to suppress the breath (as an ascetic exercise), 4; *dār² karun*, to drive away, K. Pr. 56; *hal karun*, to exert oneself, strive hard, 48; *lath karūñ²*, to kick, 102; *lay karūñ²*, to devote oneself ardently to any object, 60, 68; *lay karun*, to cause to be absorbed, 76; *pūz karūñ²*, to worship (dat. of obj.), 17, 21; *snāu karun*, to bathe oneself, 32, 46; *thaph karūñ²*, to grasp (dat. of obj.), 4.

The following forms occur; inf. *karun*, 37; conj. part.

karith, 12, 32, 51, 65, 85, 92, 95; pres. part. *karān*, 65, 72, 105;

impve. sg. 2, *kar*, 17, 72, 99 = K. Pr. 46; K. Pr. 56; pl. 3, with suff. 1st pers. sg. dat. *kārīnēm* (mod. *kārīnam*), 21;

fut. and pres. subj. sg. 1, *kara*, 61, 95; 2, *karakh*, 17; 3, *kari*, 46, 54, 68; *karē*, 34 (bis); pl. 1, *karav*, K. Pr. 102; 2, *kariv*, 91; 3, with suff. 2nd pers. sg. dat. *karinēy* (mod. *karinay*), 74;

1 past part. m. sg. *kor^u*, 76; with suff. 1st pers. sg. ag., *korum*, 58, 82, 89; with the same, and also with suff. 3rd pers. sg. dat. *kor^umas*, 4, 48;

f. sg., with suff. 1st pers. sg. ag. *kür^um*, 68; with the same, and also with suff. 3rd pers. sg. dat. *kür^umas*, 4, 60; with suff. 3rd pers. sg. ag. and also with suff. 1st pers. sg. dat. *kür^unam*, 102;

f. pl., with suff. 1st pers. sg. ag. *kiyēm* (mod. *karēm*), 81;

2 past part. m. sg., with suff. 2nd pers. sg. ag., *karyōth*, 87.

kēran, m. pl. the various natures of men and women (kindly, crooked, good, evil, tender, cruel, and so on), 92.

krūnd^u, f. a kind of large open basket; sg. dat. *kranjē*, 24.

krūr^u, adj. terrible, fierce, pitiless, 27.

krūth^u, adj. hard, severe, difficult to conquer (of a disease); hence, to be obtained with great difficulty, hard to find, 51-54, 80.

kartal, f. a sword, 62, 88.

kriy, 1, adj. doing, maker, used —°, as in *sarwa-kriy*, the maker of all things, the Creator, 59.

kriy, 2, f. an action, 63; esp. a good work, an act of devotion, act of worship, a holy action, in *kriyē-pūn^u*, a hedge of good works, 63.

kas, *kus*, *kus^u*, see *kyāh*.

kush, m. *kuśa*-grass, *Poa cynosuroides*, the sacred grass used at various religious ceremonies, 45.

kshōd, f. hunger, 28, 72 (mod. *chōd*).

kēshēv, m. N. of Viṣṇu, Kēśava, 8, 14.

kusum, m. a flower; pl. nom. *kusum*, 39, 40; abl. *kusumar*, 21.

kūsun, to remove, put away, dispel; pol. impve. sg. 2, with suff. 1st pers. sg. dat., *kāstam*, K. Pr. 57; 3, with same suff., *kōs^utam*, 8; fut. sg. 3, with suff. 2nd pers. sg. dat., *kāsiy*, 73, 74; past part. f. sg., with suff. 3rd pers. sg. ag. *kōs^un*, 76.

kaūsar, m. N. of a sacred lake in Kashmir, the ancient *Kramasarah*, and the *Kōns^ur* of Sir Aurel Stein's translation of the *Rāja-taraṅgiṇī*, II, 393. The name is also given to the peak at the foot of which it lies, 50. This peak forms a part of the Fir Pāntsūl Range. Sg. abl. *kaūsara*, 50.

kōs^usa, see *kyāh*.

kati, adv. whence ?, where ? ; in 106 employed, like the Hindi *kyā*, merely to indicate that the sentence is interrogative.

kot^u, adj. damp, moist, full of juice, juicy, 51 ; m. pl. nom. *kōtiy* (with emph. *y*), 51.

kot^u, adv. to what direction ?, whither ?, 9.

kut^u, pron. adj. how much ? ; pl. how many ? ; m. pl. nom. *kaiⁱ*, 81 ; f. pl. nom. *kaiba*, 81.

kūt^u, m. a beam (of wood) ; sg. abl. *kōti*, 23.

kath, f. a word, a statement, 91 ; *gōra-kath*, the word of a *guru*, the spiritual teaching of a *guru*, 45, 62 ; pl. dat. *kathan*, 91.

kāth, m. wood ; *kātha-dhēn*, a cow made of wood, a wooden cow, 38.

kēth, termination of the conj. part., as in *vēsarzith kēth*, having taken leave, having departed, 9. Cf. *karith*, s. v. *karun*.

kētha, adv. how ?, 10 ; *kēthō*, id., 91 (used in addressing a person at some distance).

kōth^u, m. a knee ; pl. dat. *kōthēn hyuk^u*, like the knees, K. Pr. 201.

kyūthūn, to be in distress, to become hard up, to have one's income diminished ; hence, to become more and more contracted, (of times) to become harder and harder, 91 ; pres. part. *kyūthān*, 91.

kūthārū, f. a small dark room, a closet, a cupboard ; sg. dat. *kūthārē-andar*, 101.

kuṭun, to pound, crush, reduce to powder ; conj. part. *kuṭith*, 80.

kōtar, m. a pigeon ; *kōtar-mor^u*, a pigeon-house, a dove-cote, K. Pr. 57.

kaiba, see *kut^u*.

kōg^u, f. a pair of scissors for cutting cloth or the like ; with emph. *y*, *kōg^uy*, 103.

kāv, m. a crow ; pl. dat. *wan-kāwan*, for the forest-crows, 28.

kawa, see *kyāh*, 1.

kēwal, adv. only, nothing but, 72.

kyāh, 1, pron. interrog. who ?, which ?, what ?
animate singular. Nom. m. subst. *kus*, who ?, 7, 78 ; *kus-tām*, some one or other, 86 ; *kus-bā*, who, Sir ?, 88 ; adj. *kus^u pñsh^u*, what florist ?, 39 ; *kus dēv*, what god ?, 14 ; f. subst. *bōh kōssa*, who am I ?, 7 ; adj. *kōssa pñshōm*, what florist (f.) ?, 39 ; dat. e. g. *kas*, to whom ?, 17, 21, 33.

inanimate singular. Nom. subst. *kus*, in third line of 78, what ? This is really an adjective with the substantive understood, what (thing) ? ; *kyāh*, what ? 21, 34, 42, 68, 71, 73, 81, 84, 85, 91 (bis), 95, 98 = K. Pr. 18 ; K. Pr. 102 ; *kyāh-tām*, something or other, 86 ; *kēh na ta kyāh*, there is nothing, so what (is there ?), = all is vanity, 19 ; *jān kyāh*,

what a good thing!, how well!, 89; adj. *kus sar*, what lake?, 78; *kus parama-pad*, what supreme state?, 78.

Abl. subst. *kawa*, by what?, used adverbially to mean 'how?', 41, 'why?', 56 (bis); adj. *kami dishi*, from what direction?, by what direction?, 41 (bis); *kami watē*, by what road?, 41; *kami shātha*, on what bank?, 84, 85; *kawa dōñi*, with what stream?, 39; *kawa-sana mantra*, with what kind of *mantra*?, 39.

Plural nom. adj. *kam kusum*, what flowers?, 39; *kam vihi*, what sports?, 109.

kyāh, 2, adv. interrog. why?, 67, 74. Used as a mere interrogative particle, indicating a question, 18, 66.

kyōh, conj. as well as, and, in the adverbial phrase *dēn kyōh rāth*, day and night, i.e. continually, always, 3, 5, 65.

A variant form is *dēn kyāwū rāth*, 19.

kigēm, see *karun*.

kyut^u, postpos. of dat.; *biyis kyut^u*, for some one else, 61.

kyuth^u, pron. adj. interrog. what sort of?, of what kind?, 84, 85; with another adj., *kyuth^u druw^u*, how firm?, 71.

kyāwū, see *kyōh*.

kyāzi, adv. why?, 95, 107.

kō-zana, adv. or interj. who knows?; used in anxiety or the like, as in *kō-zana kyāh bani tas*, who knows what will happen to him, i.e. some calamity will probably occur to him. But Lal seems to use it as a mere adv. meaning 'by what means', quasi 'who knows what means (will effect so and so)', 73, 74. In 72, she has *kō-zanañi*, i.e. in the ablative feminine of the genitive, and uses it as a relative adverb meaning 'how', 'by what means' (God takes thought as to the means by which hunger will depart from thee).

lūb, desire, greed, cupidity, the chief of the six 'enemies', or sins which impede union with the Supreme. The six are *kāma*, sexual desire; *krōdha*, wrath; *lōbha*, desire; *mada*, arrogance; *mōha*, delusion of mind; and *matsara*, jealousy. In Monier Williams's *Sanskrit Dictionary*, s.v. *ṣad-varga*, *hāri*, joy, and *māna*, pride, are substituted for *mōha* and *matsara*; but the above is the list given in *Kirātārjunīya*, i. 9, viz. —

kāmah krōdhas tathā lōbhō mada-mōhan ca matsarāḥ.

In L. V. 12 and 30, *lōbha*, or Ksh. *lūb*, is mentioned alone, to indicate all six. In 43, three,—*lōbha*, *manmatha* (= *kāma*), and *mada*,—and in 71, *kāma*, *krōdha* (Ksh. *krud*), and *lōbha*, are in each case mentioned to indicate all six. Cf. 13.

lūba-vēnā, without desire, free from desire, 12.

labun, to get, obtain, acquire, find ; fut. sg. 2, *labakh*, 75 ; 3, *labi*, 90, with emph. *y*, *labiy*, K. Pr. 46 ; past part. m. sg. with suff. 1st pers. sg. ag. *lobum*, 35, 90 ; f. sg. with same suff. *lubūm*, 31.

lach, card. a hundred thousand ; *yōzana-lach*, a hundred thousand leagues, 26 ; sg. abl. *lachē* (for *lacha*)-*manza*, (but one) out of a hundred thousand, K. Pr. 150.

lācār, adj. helpless, without resource ; as subst., a helpless person, f. sg. ag. *lācāri*, 89.

ladūn, to build (a house or the like) ; pres. part. *ladān*, K. Pr. 57.

lāg, f. aim, object, that which is aimed at, the result for which a person works ; sg. abl. *lāgi-rostū*, one who is devoid of aim, one who works without considering the resultant reward, disinterested, 61, 65.

lagun, to be joined (to), connected (with) ; to come to anchor, to run aground, 84, 85 ; to come into close contact or connexion (with), to be absorbed (in), to be incorporated (in), to become one (with), 58 ; to become joined (to a condition), to experience, 70 ; to happen, befall, be met with, be obtained, 41 ; *achē lagañē tālav*, the eyes to be attached to the ceiling, i.e. to be turned upwards, K. Pr. 102.

Fut. sg. 1, *laga*, 84, 85 ; 3, *lagi*, 70 ; with suff. 1st pers. sg. dat. and emph. *y*, *lagimay* (for *lagemay*), 41 ; past. m. sg. 3, with suff. 1st pers. sg. dat. and interj. *ō*, *log^mmō*, 58 ; f. pl. 3, *lajē*, K. Pr. 102.

lāgun, to join, unite, apply (*pānas lōgith mēbē*, having applied earth to the body, 44, see below) ; to employ (an article for a certain use), to apply (something to a certain purpose), esp. to employ (a thing in worship), to make an offering (of something), 39, 40, 42, 78, 79 ; to act the part of (so and so), to perform the office (of so and so), to act in (such and such) a capacity, 43 ; in 44 (see above) *pānas lōgith* also (by a pun) means 'having become hidden in thyself', i.e. of God, 'having become indiscreet'.

Conj. part. *lōgith*, 44 ; fut. sg. 3, *lāgi*, 78, 79 ; impve. fut., with suff. 2nd pers. sg. dat. *lōgⁱzīy*, 42 ; with suff. 3rd pers. sg. dat., *lōgⁱzēs*, 39, 40 ; past part. m. sg. with suff. 3rd pers. sg. ag., *lōgun*, 43.

lah, adv. lightly, gently ; *wāwa lah*, (leaves fall) gently with the wind, i.e. in a gentle wind, 83.

lōh-langar, m. an iron anchor, an anchor ; met. that which ties one down to this world, the things of this world (as opposed to spiritual things), worldly possessions and business, 67 ; sg. gen. (f. sg. nom.) *lōh-langarūcū*, 67.

lēj^u, f. a cooking-pot; sg. dat. *lēj^č*, 95.

lēkh, f. abusive language (usually indecent); *lēkā-lēkh*, mutual abuse, 23.

lūkh, m. people, persons, K. Pr. 57; people in general, 53; a stranger, one who is not related by blood, marriage or other connexion, other people than oneself, 88; K. Pr. 57. Note that the genitive of this word is twice *lūka-hond^u*, 88; K. Pr. 57.

lūka-garu, into other people's houses (see *gara*), 53; *lūka-sasā*, a thousand people, K. Pr. 57; *lūka-hanzay lar^č*, houses of other people, K. Pr. 57; see *hond^u*.

lēkhun, to write; past part. m. sg. with suff. 2nd pers. sg. dat. *lyūkhuy*, (what) was written for thee (by Nārāyana), i.e. what Nārāyana wrote (on) thy (forehead),—an allusion to the lines of Fate written on the forehead of a person's skull on the sixth night after birth, 107.

lal, f. N. P., N. of Lal Dēd, known in Sanskrit as Lallā, the authoress of the poems edited in this volume, 3, 48, 49, 68, 81, 82, 83, 93, 102; with emph. ⁱ, *lālⁱ*, even Lal; *lālⁱ lālⁱ karān*, making (the cry) (i.e. crying out) ⁱ (it is) even (I) Lal, (it is) even (I) Lal, 105; sg. dat. *lali*, 84, 94; ag. *lali*, 76, 93, 103, 104; (m. c.) *lalē*, 76.

lāla, m. a darling, a beloved one, 105 (alluding to a specially loved god).

lōl, m. passionate love, eager and loving longing; sg. abl. *lōla*, 3; sg. gen. (m. sg. abl.) *tōlaki nāra*, (parched) with the fire of love, 25.

lilāmⁱ, f. pl. actings, taking parts in a theatrical performance, 81. The word has not been noted elsewhere, and its form, as a feminine plural, is unexpected. It is a question whether we should not read *lila mē*, *lila* being the f. nom. pl. of *lil* or *lila* (Skr. *lilā*), and *mē* being the agent case of *bōh*, I.

lalanāwun, to dandle a child to quiet it; hence, to fondle, to soothe (a pain); past part. f. sg. with suff. 1st pers. sg. ag. *lalanōv^um*, 105.

lalith, adv. artlessly, gently, 67 (bis).

lāmā, f. one of the divine mothers or personified energies (*sakti*) of the principal deities, in Sanskrit *mātrkā*, variously reckoned as 7, 8, 9, or 16 in number. They are closely connected with the worship of Śiva; *lāmā-sak^čr*, the circle or assemblage of these mothers (Skr. *mātrkā-mandala*); *lāmā-bakra-posh^u*, a beast devoted for sacrifice in the joint worship of all these mothers,—used met. to signify anything devoted, or destined, to destruction, 63.

lamun, to pull (*raci*, a rope), 95; to tow (*uāvi*, a boat), 106; pres. f. sg. 1, *chēs lamān*, 106; cond. past, pl. 3, *lamahōn*, 95.

lar, f. the side or flank of the body; *dachiñi lari*, (lying) on the right side, K. Pr. 57.

tür^u, f. a house; sg. dat. *larč*, 101; pl. nom. *larč*, K. Pr. 57.

lärun, to pull down or destroy (a house, wall, or the like); conj. part. *lärith*, 74.

lasun, to live long, to live in good health and prosperously, 27, 35; to live, to be a survivor amongst a number of mortals, K. Pr. 150; fut. sg. 1, *lasa*, 35; past m. sg. 3, with emph. *g*, *lästny*, K. Pr. 150; pl. 3 (really conj. part., see App. II, p. 140) *läsⁱtⁱ*, 27.

lösun, to become weary, 48, 60, K. Pr. 57; (of the day), to fail, to become evening, (or of the night) to fade away, to become morning, 3, 44, 98; K. Pr. 18. The past part. of this verb is *läs^u* or *läst^u*; fem. sg. *läs^u* or *läsh^u*, pl. *läsa*.

Past m. sg. 3, with suff. 1st pers. sg. dat., *lästum*, (the day) passed away for me, 3, 44, 98; K. Pr. 18; f. sg. 1 *läsh^us*, 48, 60; f. pl. 3, with suff. 1st pers. sg. gen. *nare* *läsam*, my arms grew weary, K. Pr. 57.

läst, see *lasun* and *lösun*.

lath, f. a kick, 102 (bis).

läsh^us, see *lösun*.

lawan, m. salt; *lawan-zan*, like salt, 29.

lawar, ? gend., a rope; *séki-lawar*, a rope of sand, 107. The word does not occur in vocabularies of modern Kāshmīr, but cf. mod. Ksh. *lar*, f. the strand of a rope.

lay, 1, m. absorption; (with dat.) *lay karun*, to make absorption (in anything), to become absorbed in, 76. This word is generally feminine. See *lay*, 2.

lay, 2, f. absorption; ardent affection or desire, K. Pr. 201; destruction; *lay karūn^u*, (with dat.) to practise (anything) steadfastly and with ardent devotion, to devote oneself (to any particular practice), 60, 68; *layē anus*, to bring (anything) to absorption, to bring (anything) under one's own power by concentration of mind, 82; *layē wóthun*, to rise to destruction, to become dissolved into nothingness, 1. Cf. *lay*, 1. Sg. dat. 1, 82; *lagi-hyuh^u*, like ardent love, K. Pr. 201.

lyñkhuy, see *lékhun*.

layun, to become absorbed (in the Supreme), to reach final beatitude; to become dissolved into nothingness; past m. pl. 3 *lāyⁱ* (in both meanings), 59.

ma, prohibitive particle, used with the imperative. With the interj. *bā*, *ma-bā trāwun*, do not, Sir, let it go, 88. With the pol. impve. *mata*, q. v., is used. Other forms of *ma* are *mau* and *mō*, see *mō*.

mā, the interrogative form of *ma*. Used with the imperative it gives practically the force of a negative interrogative future, as in *hēgiv mā*, will ye not buy? i.e. why do ye not buy?, 89.

man, see *mō*.

mē, see *bāh*.

mō or *man*, i. q. *ma*, q. v. *mō gārun*, do not seek it, 30; *man ās*, be not, 36; *bhayē mō bar*, to not feel fear, 72.

mōchē, see *mōthū*.

mad, m. intoxication; hence, arrogance (one of the six 'enemies', see *lub*), 43; intoxicating liquor, wine, 81.

mād, m. a fool, a lout, an ignorant person, 20, 66; sg. dat. *mādas*, 66.

maidān, m. a field; sg. dat. *manz maidānas*, in a field, K. Pr. 57.

mādun, see *mārun*.

mudra, f. name of particular positions or intertwinnings of the fingers, commonly practised in religious worship. They have an occult meaning, and are believed to have magical efficacy; sg. ag. *mudri*, 2.

muh, m. illusion (in a religious sense); sg. abl. *muha*, by means of, under the influence of, illusion, 74; sg. gen. f. *muhūcū māy*, the desire of (i.e. begotten by) illusion, 67.

muhun, to suffer illusion, to be deceived; past f. sg. 1, *mushūz*, I was deceived, 13.

mōjū, f. a mother, K. Pr. 47; sg. nom. *mōjī* (m. c.), 97; pl. nom. *mājē-kōrē*, mothers and daughters, 92.

mōkhōtū, adj. released; esp. released from transmigration, saved (in a religious sense), finally emancipated, united with the Supreme; m. pl. nom. *zīwāntī mōkhātī*, released, or saved, while yet alive, 6.

mōkātī, f. release from transmigration, final emancipation; sg. abl. *mōkti-dwār*, the gate (or door) of final emancipation, 29.

makur or *makorū*, m. a mirror; sg. dat. *makaris*, 18; *makuras*, 31.

mal, m. dirt, foulness, 18, 31, 49; *mal pyonū*, dirt to fall (on anything, dat.), 18.

mōlū, m. a father; voc. *māli*, O father, used as a title of respect, equivalent to 'Good Sir!' or 'Sir!', 91, 107; K. Pr. 57; *ha māli*, id. 107, also capable of being read as *hamāli*, O burden-bearer!

mall, m. a hero, a strong man; sg. ag. *mālli*, 24.

mēlun, to be united (with), to become one with, to be absorbed (in, dat.), 1, 68, 105; to be joined (to a person), to be got (by, dat.), to be attained to (by, dat.), 78, 79; *milith gābhūn*,

having become united to go; to go away together, or in a body, 9; (as intensive compound) to become united (to), mingled (with, dat.), absorbed (in, dat.), 11, 29, 30, 69.

Conj. part. *milith*, 1, 9, 11, 29, 30, 68, 69, 105; fut. sg. 3, with suff. 2nd pers. sg. dat. *mēliy*, 78, 79; past m. sg. 3, *myūlu*, 1 (cf. also *myulū* and *myūlu*, 2, s. vv.).

milawun, caus. of *mēlun*, to join, unite; conj. part. *milavith*, 69. *māmsa*, m. flesh; sg. gen. (m. pl. nom.) *māmsākī*, 81.

man, m. the mind, the thinking faculty (Skr. *manas*), 5, 12, 17, 18, 45, 65, 93; K. Pr. 57. This is roughly the meaning of the word, and will suit for the translation of the above passages, but, as a term of Śaiva philosophy, it is not sufficiently accurate. According to Deussen (*Allgemeine Geschichte der Philosophie*, I, 3, p. 490; cf. ib., pp. 58 ff., 352, 374, 604 ff., 648), the functions of the *manas* are that 'on the one hand, it forms the impressions delivered by the organ of cognition (*buddhi*) into conceptions, which are then preserved as finished products of cognition in the *buddhi*. On the other hand, it executes the decisions derived from the *buddhi* by influencing the organs of action'. This technical meaning of *manas* (Ksh. *man*) can be traced in its use in 23, 27, 31, 40, 79, 80, 105.

In L. V. 71, the meaning of *man* is further extended to indicate the exercise of the thinking faculty, careful thought. *Man ratun*, to seize the mind, to bring it under subjection, 55; *swa-man*, one's own mind, 68, 98. In 68, there is a play upon words, *swaman* being also used as equivalent to *sōman* or *suman*, the jasmine.

Sg. dat. *manas*, 17, 31; with emph. *y*, *manasay*, 23; loc. *mani*, 18, 45; abl. *mana*, 80, 98; with emph. *y*, *manay*, 71; gen. (m. sg. abl.) *manaki*, K. Pr. 57.

mānu, m. the possession of a good reputation, respectability, 24. *mandal*, m. a circular disk, 75 (cf. *sūrya*); a district, locality, 33 (cf. *duādashāntu*).

mangun, to ask for, demand; fut. pl. 3, with suff. 2nd pers. sg. dat., *manganay*, they will demand from thee, K. Pr. 56; past part. m. sg., *mongū*, with suff. 3rd pers. sg. ag. and 1st pers. sg. dat., *mongūnam*, he demanded from me, K. Pr. 150.

manmath, m. carnal desire, sexual appetite, 43; i. q. *kām*, see *lub*.

mānun, to heed, to look upon as, consider (a thing to be so and so); conj. part. *mōnith*, 73; impve. sg. 2, *mān*, 23; past part. (used as past tense), m. sg. *mōnū*, 5 (bis).

mānas, m. i. q. *man*, q. v., the mind, the thinking faculty, 2; the faculty of imagination (see *man*), 27.

manush, m. a man, a human being; vœ. *hā manushē*, O man!, 107; *manushē-māms*, human flesh, 81.

manthār, m. a religious mystic formula (Skr. *mantra*), 11, 34 (bis), 39, 40, 58. A *mantra* is an aggregation of apparently unmeaning sounds. It has no efficacy unless the utterer is aware of the mystic meaning of each sound, which has to be taught by a *guru*, or spiritual preceptor. By meditating on a *mantra*, with full knowledge, unity with the Supreme is attained.

Sg. abl. *mantra*, 39, 40; pl. nom. *manthār*, 34.

manz, postpos. governing dat., in: *pānas-manz*, in myself, 44. In 98, it means 'having reached the middle', and exceptionally governs the abl. (*swamana-sōthi manz*, having reached the middle of the embankment of (the illusions of) my own mind, or *suman-sōthi manz*, having reached the middle of an embankment (furnished) with small bridges). In K. Pr. 57, *manz* precedes the word it governs,—*manz maidānas*, in a field.

manza, postpos. governing abl., from among, out of (so many); *lachē-manza sāsa-mauza*, out of a hundred thousand (or) out of a thousand (only one is saved), K. Pr. 150.

mār, m. killing, slaughter; *māra-būth* (pl. nom.), m. murderous demons, 71.

mor^u, m. a cote (for pigeons or the like); sg. abl. *marē* (m. c. for *mari*), K. Pr. 57.

mrag, m. a deer; pl. nom. *mrag*, 47.

mārg, m. a way, a path; *jñāna-mārg*, the path of knowledge, the way to the knowledge of the Supreme, 63; *sath-mārg*, the good way, the path of Wisdom, or (alternatively) the seventh road, 82.

marun, to die; inf. sg. abl. *marana brōthay*, even before dying, even before thy death, 87; gen. (f. sg. nom.) *maranūn^a shōkh*, the fear of death, 73–76; conj. part. *marith*, having died, i.e. after death, 87; K. Pr. 56; pres. part. *marāu*, dying, 83; impve. sg. 2, *mar bā*, die, Sir!, 87; fut. sg. 1, *mara*, 35; with suff. 3rd pers. sg. dat., *maras*, I shall die in it, 68; 3, *mari*, 12; with suff. 1st pers. sg. gen., *marēm na kūh*, no one belonging to me will die, 35.

mārun, to kill, destroy; met. to reduce to absolute quietism, 49; to beat, smite, 83; conj. part. *mōrīth*, 43, 77; pres. part. *mārāu*, 83; impve. sg. 2, with suff. 3rd pers. sg. acc. *mārun*, destroy it, 30; with suff. 3rd pers. pl. acc. *māruk̄h*, destroy them, 71; fut. pl. 3, with suff. 2nd pers. sg. gen. *mārinēy* (for modern *māranay*) *pān*, they will kill thy Self, 71; past part. m. sg., with suff. 1st pers. sg. ag., *mōrum*, I pacified, 49; with suff. 3rd pers. sg. ag., *mōrun*, he killed, 43.

mūrun or *mūdun*, to husk grain by trituration in the hand ; hence, met. *kōchē mūrun*, to husk the bosom by rubbing, (of a suckling child) to snuggle or nestle in the bosom, to be at rest in the bosom ; fut. sg. 3, *mūrē* or *mūdē* (m. c. for *mūri*, *mūdi*), 70.

marṭaba, ? m. honour, dignity, 87.

mas, m. wine, 104 ; K. Pr. 102.

mās, f. an aunt (mother's sister), 97 = K. Pr. 47.

mashun, to be forgetful, to forget (in this sense, the verb in the past participial tenses takes the subject in the dative case), 67 ; to be forgetful, to be deluded, to become subject to delusion ; *mashith gabhun*, to become subject to delusion, as ab., 59.

Conj. part. *mashith*, 59 ; past part. m. sg. with suff. 2nd pers. sg. dat. *moṭhuy*, it was forgotten for thee, thou forgottest, 67.

mushūn, see *muhun*.

mast, m. the hair of the head ; *mast-wāl*, a single hair, 24.

mata, prohibitive particle, used only with the polite imperative, do not, 53 (bis), where it has practically the force of a negative interrogative, 'does it not ?'

maut, m. death, K. Pr. 56.

mōlū, see *mōbun*.

mot, m. a madman, 105.

moṭhū, f. the closed fist ; sg. dat. (in sense of loc.) *mōchē*, 24.

mathun, to rub, knead, work, squeeze ; past part. f. sg., with suff. 3rd pers. sg. ag., and 1st pers. sg. dat., *mūbhūnam*, he rubbed (a fem. object) into me, 103.

moṭhuy, see *mashun*.

mātru-rūp, f. (a woman) in the character of a mother, performing the duty of a mother, 54.

mōtuy, *mōtuyē*, see *mōbun*.

mēbū, f. earth, clay ; met. earthly things, non-spiritual things, 44 ; sg. dat. *mēbē*, 44, where the word is repeatedly used in a double sense, viz. in the above meaning, and also in the sense of *mē bē*, me (and) thee, or *mē bāh*, me (and) thou.

mōbē, see *mōbun*.

mūbhūnam, see *mathun*.

mōbun, to remain over and above, to be left remaining ; fut. sg. 3, *mōbi*, with emph. *y*, *mōbiy*, 63 ; m. c. *mōbē*, 11, or *mōbē*, 21 ; past m. sg. 3, with emph. *y*, *mōtuy*, 9, 11, and also with conditional suffix *ay*, *mōtuyē*, 2 ; also *mōtū* for *mōtū* (m. c.), past m. sg. 3, in 1.

māwās, ? f. the day of the new moon ; old loc. *māwāstē*, 22.

may = Skr. *maya*, in *Shiva-may*, consisting only of Siva, 16.

māy, f. love, affection, love for earthly things, delusion, *māyā*, 67; the love of God, K. Pr. 201; *māyi-hyuh*, like the love of God, K. Pr. 201.

māyē-rūpī, f. (a woman) acting in the character of a deceiver, a Delilah, 54.

myul^u, m. union, identity with; hence, the knowledge of the fact of such identity, 7. Cf. *myūl*^u, 2.

myūl^u, 1, m. see *mēlun*.

myūl^u, 2, i. q. *myul*^u, union, identity; esp. union, or identity, with God, 36; see art. *siva*.

myōn^u, *myānuv*, see *bōh*.

na, negative, not, 26, 35 (bis), 37, 60 (bis), 77, 90, 98 (bis, and in v. l.), 104, 107 (bis); K. Pr. 18, 102, 201 (many times).

na . . . na, neither . . . nor, K. Pr. 46; *na ta*, and not, nor, 96 (bis), 97; K. Pr. 47 (bis), 102; *na . . . na . . . ta*, not . . . nor . . . nor, 15; *na-ta*, otherwise, or else, 19 (ter), 71; K. Pr. 150; *nay* (*na+ay*), if not, see s. v. Cf. *nā*, 1, and *nō*. The negative used with the present impve. is *ma*, and with the pol. impve. *mata*, qq. v. With the fut. impve. *na* is generally used, but cf. *nō*.

nā, 1, negative, i. q. *na*, 2 (ter), 9, 11, 12 (ter), 18, 23, 27 (bis), 45 (bis), 47, 55, 59 (quater); *nā . . . nā*, neither . . . nor, 7; *zēn nā* *zēn*, they are being born (and) they are not being born, i. e. when they are hardly born, immediately on being born, 47.

nā, 2, verbal suffix indicating a negative interrogative;

bhēnēm-nā, will it not be cut for me?, 83.

nō, negative, i. q. *na* and *nā*, 1; 29 (bis), 31, 41, 67, 70 (bis), 90 (bis); K. Pr. 46. In 70 and 90, *nō* is used with the future impve. Cf. *na*.

nāb, f. the navel; a focus, or central point, hence the focus of the body, the *kanda*, or bulb, between the pudendum and the navel, which is the root of the *nādīs*, or tubes, through which the *prāna*, or life-wind, circulates. See Note on *Yōga*, § 5. Sg. abl. *nābi*, 34; *nābi-sthāna*, of the region of the *kanda*, 57. Regarding the heat in the navel, see *prān*, 2.

nābad, m. sugar-candy; *nābadī-bār*, a load of sugar-candy, 108.

nēbar, adv. outside, abroad, 4; K. Pr. 102 (bis); *nēbāra*, from outside, 94.

nēch, adj. good, 35 (bis); as adv. well, successfully, fortunately, 37. The more usual form of this word is *nēkh*, cf. Prs. *nēk*.

nēchatur, m. a lunar asterism; the season during which the sun, or the moon, is passing through a lunar asterism; hence, a time or moment fixed by astrology, 3.

nād, f. a river, 57, 96; K. Pr. 47; sg. dat. *sūti nādi*, (contact) with the river, 57.

nād, m. a cry, call, loud sound, 72. For *nāda-bindu* (15), see *bindu*.
nādi, f. a tube, artery, vein; esp. the tubes through which the *vāyu*, or life-winds, circulate. See Note on *Yōga*, §§ 5, 6, 21. There are fourteen of these,—rising from the *kanda*, or region between the pudendum and the navel (cf. *nāb*). Of these fourteen, ten (named *idā*, *pingalā*, *susumnā*, *gāndhāri*, *hastijihvā*, *pūṣā*, *yaśasvī*, *alambusā*, *kuhū*, and *śrīkhini*) are the principal (hence the *dashē-nādi-vāv* of L. V. 69). The principal vital airs are five in number, viz. *prāṇa*, or upward flowing air, which has its seat in the lungs; *apāna*, or downward flowing air; *udāna*, which rises in the throat, and enters the head; *samāna*, which has its seat in the cavity of the navel, and is essential to digestion; and *vyāna*, that which is diffused through the whole body. These course through the various *nādis*, and the object of the Śaiva ascetic is to restrain them by *prāṇyāma*. For this exercise, see Note on *Yōga*, § 21. By it, the *prāṇa* and *apāna* are united to the *udāna*. The fire of *udāna* then rises in the central *nādi*, which causes the dissolution of *prāṇa* and *apāna*, thus leading to *samādhi*, or consciousness independent of objects (see Translation of *Śivasūtra-vimarśini*, pp. x and 41). Hence, L. V. 69 mentions the uniting of the winds of the ten *nādis*. In L. V. 80, *nādi-dal* is 'the collection of *nādis*', 'the whole group of *nādis*'. The authoress wishes that she had been able to bring the ten *nādis* under her mental control (by *prāṇyāma*, &c.), and thus been able to obtain *samādhi*.

nādor^u, 1, m. the stalk of the lotus, which is eaten when cooked with oil and condiments, 89, with play on the meaning of *nādor^u*, 2.

nādor^u, 2, adj. not firm; hence, worthless, of no value, 89, with play on the meaning of *nādor^u*, 1.

nēhāl, adj. prosperous, favoured, successful, 24.

nāl, m. the collar, or neckpiece, of a garment; *nāla roṭun*, to seize by the neck of the coat, hence, to seize forcibly and retain, K. Pr. 102; *nōlⁱ bhunun*, to cast on the neck (e.g. a garland, or a heavy chain), K. Pr. 102.

nōl^u, m. an unbroken cowry-shell; hence, a small piece of anything, 81; pl. nom. *nālī*, m. c. for *nālⁱ*, 81.

nām, m. a name; pl. nom. *nām*, 8. Cf. *nāv*, 1.

nimēsh, m. the twinkling of the eye; sg. abl. *nimēshē aki*, in a single twinkling of the eye, 26.

namaskār, m. reverence, adoration, K. Pr. 102.

non^u, adj. naked; as subst. a naked ascetic, 46; the naked, or bare, body, 88; m. sg. nom. with emph. *g*, *nonuy*, 46; dat. *nanis*, 88. Cf. *nanga*.

nə̄ndə̄r, f. sleep; nə̄ndri-hōt^u, smitten by sleep, sunk in sleep, 32.
 nāngā, adj. naked; f. sg. nom. with emph. y, nāngay, 94. Cf. non^u.
 nēngā, m. a time, an occasion; sg. abl. aki nēngi, on one occasion, once, 50; trayi nēngi, three times, 50; sati nēngi, seven times, 50.
 nānū, to become naked; hence, to become manifest, 4; past f. sg. 3, with suff. 1st pers. sg. dat., nāngēyēm, became manifest to me, 4.
 nāphs, m. the breath; hence, the soul, K. Pr. 150, with emph. y, nāphsūy.
 nār, m. fire, 97; sg. abl. lōlaki nāra, by the fire of love, 25; sg. gen. (f. sg. nom.), nārūc^u, 23.
 nūr^u, f. the arm; pl. nom. narē lōsam, my arms grew weary, K. Pr. 57; acc. narē ālawañē, to wave the arms (in grief), K. Pr. 57.
 nārān, m. Nārāyaṇa, God, the Supreme Being; sg. ag. nārōnⁱ, 107; voc. hē nārān, 109 (ter).
 nērun, to go forth, to go out (of the house), 3, 92, 102; K. Pr. 57, 102 (bis); to issue (as a result), 23; lal nāv drām, the name 'Lal' issued for me, i. e. I became known as Lal, 49.
 impve. pl. 1, nērav, K. Pr. 102 (bis); fut. sg. 3, nēri, K. Pr. 57; with suff. 3rd pers. sg. dat., nērēs, will issue from it, 23; pl. 3, nēran, 92.
 past m. sg. 3, drāv, with suff. 1st pers. sg. dat., drām, 49; f. sg. 1, drāyēs, 3, 102.
 nārūb^u, m. a barbed fishing-spear; nārābⁱ-chōkh, the (very painful) wound caused by such a spear, 23.
 nishē, 1, adv. near, close by, 30, 46.
 nishē, 2, postpos. governing dat., near; nishē pānas, near myself, 31.
 nishē, 3, postpos. governing abl., from; gandana-nishē, from (i. e. by means of) dressing oneself, 27; rasa-nishē ti, (efforts) even from (i. e. beyond) my strength, 48.
 nōsh^u, m. a destroyer, in wata-nōsh^u, a way-destroyer, a highway robber; pl. nom. -nōshⁱ, 43.
 nēshēbōd^u, m. one who has no wits, a fool, 83.
 nishpath, adj. without trust, unbelieving, 36.
 nāsikh, f. the nose; nāsika-pawana-dōrⁱ, holding (i. e. borne upon) the vital air that issues through the nose (sc. from the heart) (of the syllable ōm), 33. See anāhath.
 nēsar, f. deep sleep, 32.
 nāth, m. a lord, a chief; sg. voc. nātha, O Lord!, 7; kamalaza-nāth, the lord who was born in a lotus, i. e. Brahmā, 8;

sura-guru-pāth, the lord of the chief of the gods, i.e. the Supreme Siva, 5, 65 (cf. *guru*).

nēth, adv. perpetually, continually, 65; with emph. *y*, *nēthay*, 46. Cf. *nityē*.

nāty, m. dancing; *nātē-ras*, the pleasure of watching dances, 73.

nityē, adv. i. q. *nēth*, q. v., 45.

nabun, to dance; inf. *hyotum nabun*, I began to dance, 94.

nāv, 1, m. a name, 15, 49; *har-nāv*, the name of Hara, 98. Cf. *nām*.

nāv, 2, f. a boat, a ship, 107; sg. dat. *nāti lamun*, to tow a boat, 106; *nāwa-tār*, the act of ferrying a person in a boat, 98 = K. Pr. 18.

nawu, adj. new; with emph. *y*, continually new, ever new and new, 93 (bis); so *nawam-nawuy* (fem. *nawam-nūwūy*), ever new and new, 93 (m. and f.).

nāwun, to scrub, scour, clean; past part. m. sg. with emph. *y*, *nōwuy*, 93.

nay, a compound of *na*, not, and *ay*, if; if not, K. Pr. 46.

nyūlu, adj. dark blue: (also) green; hence, (of vegetation) green and luxuriant, 36.

niyēm, m. a fixed rule or law. — *karun*, to make a vow as to a future rule of conduct, 87.

nyun, to take; *kađith nyun*, to take out, to take forth, K. Pr. 57; fut. pl. 3, *nin*, with suff. 2nd pers. sg. dat. *ninanay* (apparently for *ninay*), they will carry thee (forth), K. Pr. 57.

niz, adj. own, one's own; *niza-swarūph*, the nature of what is one's own, the nature of Self, 67.

pad, 1, m. a position, site; *parama-pad*, or (77) *paramu pad*, the Supreme Siva, 10, 77, 78, 79. See *param*.

pad, 2, m. a verse of poetry, such as Lallā's own verses; pl. nom. *pad*, 76; dat. (for loc.) *padan*, 84.

pada, adj. created, produced; — *karun*, to make (for oneself), 99 = K. Pr. 46.

padun or *parun*, to read; to study, 36; to recite, give forth (e.g. a stream of abuse), 18, 21.

Conj. part. *parith*, 36; impve. sg. 3, with suff. 1st pers. sg. dat., *pāđi-nēm* or *pār-nēm* (modern Ksh. would be *-nam*), 18; pl. 3, with same suff., and with identical form, 21.

puh, m. the month Pauṣa (Dec.-Jan.). It is the month in which the leaves fall. Sg. gen. (m. sg. abl.) *puhāni wīka*, (leaves falling) with the wind of Pauṣa, 83.

phōkh, m. expelling breath from the mouth with the lips contracted, blowing a long puff; sg. dat. *phōkas*, 41.

phal, m. fruit, a crop or harvest of grain, 86 (see *phol^u*) ;
phal-kond^u, a fruit-ram, a large ram fattened on fruit, 77.
phol^u, m. a single grain, or a small quantity of any kind of grain or seed ; used —°. *sārī-phol^u*, a single mustard-seed, 47 ; in *phal-phol^u*, 86, *phol^u* means simply 'grain', and defines *phal*. *Phal* means any fruit, and *phol^u* defines it as grain.

pahol^u, m. a shepherd ; *pahāli-rost^u*, shepherdless, 108.

phalun, to bear fruit ; cond. past sg. 3, with suff. 2nd pers. sing. dat., *phalihig* (mod. Ksh. would be *-hiy*), 66.

pholun, to blossom, to bloom ; fut. sg. 3, with suff. 2nd pers. sg. dat., *pholiy*, K. Pr. 46.

phālav, m. the set of shutters used for shutting up a shop ; *phālav dynu*, to shut up (shop, dat.), K. Pr. 102.

pholawun^u, n. ag. that which blossoms, flowering ; f. sg. nom., with emph. *y*, *pholawūn^uy*, 96 = K. Pr. 47.

phērun, to return, come back (to a place, or to one's senses), 51, 89 ; to rest from work, take a holiday, 12. In 89, the 'returning' is in two senses, either 'coming back (to the market)', or 'coming (to my senses)'. Conj. part. *phirith*, 51, 89 ; fut. sg. 3, *phēri*, 12.

phirun, to cause to revolve or to cause to come back ; to turn over (of a washerman turning over clothes in the wash), 103 ; to reverse, cancel, 107 ; to ply (scissors), 103 ; conj. part. *phirith*, 107 ; past part. f. sg., with suff. 3rd pers. sg. ag. and 1st pers. sg. nom., *phir^unas*, 103 ; with suff. 3rd pers. sg. ag. and 1st pers. sg. dat., *phir^unam*, 103.

phut^urun, to break (trans.) ; past part. m. pl., with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat., *phut^urīnas*, 26.

pōjⁱ, see *pālun*.

pōkh, m. mud, a slough, 74.

pak^uch, m. the wheel (of a vehicle), pl. nom. *pakha^uch*, 26.

pakun, to move forward, progress ; inf. *pakun gabhē*, one has to progress, 19 ; fut. sg. 3, with suff. 2nd pers. sg. dat. *pakiy*, 107.

pakawun^u, n. ag. one who progresses ; (of a river) flowing on. K. Pr. 47 ; f. sg. nom., with emph. *y*, *pakawūn^uy*, K. Pr. 47.

pal, m. flesh, used in offering to a god, 10 ; *al-pal*, wine and flesh for a *Kaula* offering. In modern Ksh. the compound *al-pal* is used to mean 'wine, flesh, &c.', i.e. the five things commencing with *m* used in the *kaula* (not Lalla's sect) worship of Siva. The five 'm's' are *madya*, wine ; *māmsa*, flesh ; *matrya*, fish ; *mudrī*, special attitudes ; *maithuna*, sexual intercourse. Hence, in modern language, *al-pal* commonly means any vile or utterly impure food.

palān, m. a saddle (of a horse) ; sg. dat. *palānas*, 14.

pālun, to protect; hence, (of instruction or directions) to keep, to follow faithfully; past part. f. sg. pōjⁱ (mod. Ksh. pōjⁱⁱ), 62.

pān, 1, m. a leaf; pl. nom. pan, 83.

pān, 2, m. thread, sewing-thread; sg. abl. pāna, 106.

pān, 1, the human body; voc. pāna, K. Pr. 57. In 44, the sg. dat. pānas is used with a double meaning, as the dat. of this word, and also as the dat. of pāna, self. See pāna.

pān, 2, m. i. q. pāna, the self, oneself, 5, 7, 71; panun^u pān, one's own self, one's own personality, 62, 82, 85.

pāna, self, oneself; myself, 31, 44 (bis), 60, 61; thyself, 44, 66; himself, he himself, 33, 59, 72; with emph. y, pāny, he himself, 33, 59; sg. dat. pānas, to myself, 61; for thyself, for thine own benefit, 66; nishē pānas, near-myself, 31. In 44, pānas has three times a double meaning. It may here be the sg. dat. either of pān, the body, or of pāna, self. Thus, pānas lōgith, having applied (earth) to my body, or having become absorbed in thyself; pānas-manz, (I saw earth) on my body, or (I saw thee) in myself; pānas dyutum, I gave to my body, or gave to myself.

pēn, see pyon^u.

pōñi, for pōñⁱ, in pōñi-pānas, for myself, 60.

pōñ^u, m. a wedge, a peg; pl. nom. pāñⁱ, 66.

panca, card. five, in panca-yindⁱ, the five indriyas, or organs of sense, 79. The Skr. form of pāñb, q.v.

pōndun, to sneeze; fut. sg. 3 (in sense of pres.), pōndi, 46.

pāndith, m. a learned man; esp. a guru or spiritual preceptor, 3. pāndav, m. pl. the Pāndavas, the five heroes of the Mahābhārata.

Their mother was Queen Kuntī. At one time, being reduced to great distress, she is said to have taken refuge in a potter's house, and to have passed as the maternal aunt of his children. Pl. gen. (f. sg. nom.) pāndavan-hūnz^u möj^u (or möjⁱ, m. c.), the mother of the Pāndavas, 97 = K. Pr. 47. See krōj^u.

panun^u, pron. adj. one's own, 55, 62; my own, 3, 82, 85, 104; thy own, K. Pr. 57; his own, 45; with emph. y, panunu, 62, 85, 104; m. sg. abl. panani, 3; K. Pr. 57; f. sg. dat. pananē, 45; panun^u pān, one's own self, one's own personality, 62, 82, 85.

pāñb or pōñb, card. five, 77 (pōñb); pl. dat. pōñban, 95; pāñban, K. Pr. 47. There are five bhūtas (77, 95, see bñth, 2); five prānas, or vital airs (95, see prān, 2); five jñānāndriyas, or organs of sense, and five karmāndriyas, or organs of action (95, see yund^u). Cf. panca.

pōñ, m. a virtuous action (the opposite of pāph, sin), 62, 79; sg. abl. pōñd, 62.

pōñ^u, m. water, 24, 42, 47, 106; pl. nom. *pōñi*, 42.

pūñ^u, f. a hedge (round a garden), 63.

pāph, m. a sin, a sinful act (opposite of *pōñ*); sg. abl. *pāpa-pōñ-bōj*ⁱ, he who obtains the fruit of his sins and virtuous acts of a former life, 62. See *bōj*ⁱ.

papun, to ripen, to become ripe; fut. pl. 3, *papan*, 92.

par, 1, adj. another than oneself, 5, 7.

par, 2, m. He Who is Supreme, the Supreme Deity, 59; *swa-para-vēkār*, meditation on oneself and on the Supreme, or on the Supreme Self, 59, but see art. *swa*.

par, 3, a wing; pl. nom. *par*, 99 = K. Pr. 46.

pairiv, see *pūr*^u.

purā, see *kandā-purā*.

pūr^u, m. a foot; pl. abl. *pairiv*, on one's feet, 38.

probh^u, m. a lord; hence, the Supreme Deity, 64.

parud^u, m. a stranger, some one else, a person with whom one has no connexion; pl. dat. *paradēu*, 92.

prah, f. adoring love, (to God) 105, (or for the world) 83; sg. dat. (in sense of instr.), *prahē* (m. e. for *prahi*), 105.

prakrēth, f. *prakṛti*, i.e. (in Saivism) primal matter (as opposed to spirit), primitive non-intelligent being, the root of all feeling, affection in the widest sense of the term, as experienced by the *purusa*, or individual soul (see *Kashmir Shaivism*, fasc. 1, pp. 50, 89), 25; the nature of anything, 57. See Note on *Yoga*, § 1.

prakāsh, m. light, illumination, 4, 6, 9, 35, 82; K. Pr. 201 (ter); *bōdha-prakāsh* (35) or *jñāna-prakāsh* (6), the illumination of knowledge; *prakāshēsthān*, the place of illumination, i.e. the stage of attainment of true wisdom, 82; sg. dat. *prakāshēs*, 6.

paratōkh, m. the future world, the life after death; sg. dat. *paratōkas* (in sense of loc.), 75.

param or (77) *paramu*, adj. Supreme; *parama-gatī*, the way of the Supreme, final beatitude, 103; *parama-pad* (10, 78, 79), the position of the Supreme, or *paramu pad* (77), the supreme position, hence, final beatitude; hence, also the Supreme Siva (10, 77, 79); *parama-Shiv*, the supreme Siva (gen. *-Shivun*^u), 58.

paramēshwar, m. the Supreme Lord, God; sg. voc. *paramēshwarā*, 56.

prān, 1, m. an onion, 89, 90, in both cases with a double meaning, referring also to *prān*, 2. So, with similar double meaning, *prāna-būr*, a thief of onions, or the thief of my vital breath, 101.

prān, 2, m. the vital breath (in 89, 90, 101, this word is used with a double meaning, in the sense of 'vital breath', and

also in the sense of *prāṇa*, 1, an onion); hence, life, the body as a living entity, 90 (ter).

According to Hindū scriptures there are five principal vital airs (*vāyu*) in the body, viz. *prāṇa*, *apāṇa*, *samāṇa*, *udāṇa*, and *vyāṇa*. See Note on Yōga, §§ 2, 16. Of these, two (*prāṇa* and *apāṇa*) are referred to by Lallā. There are also five secondary vital airs, or *upaprāṇa*, named *nāga*, *kūrma*, *kṛkala*, *dēvadatta*, and *dhananjaya*, respectively.

According to the *Mahābhārata* (xii, 6844 ff.) *prāṇa* resides within the head, and, with the heat that is there, causes all kinds of exertion. The *prāṇa* is the living creature, the universal soul, the Eternal Being, the Mind, Intellect, and Consciousness of all living creatures, &c. Thus, the living being is, in every respect, caused by *prāṇa* to move about and exert himself.... The heat, residing between *apāṇa* and *prāṇa* in the region of the navel (cf. L. V. 57), operates, with the aid of these two breaths, in digesting all food that is taken by a living creature. There is a tube beginning from the mouth and ending in the anal canal. From this main tube numerous subsidiary tubes branch out in the bodies of all living creatures (see art. *nādi*). In consequence of the rush of the several breaths (the ten just mentioned,—see also below), these breaths mingle together. The heat that dwells in *prāṇa* causes digestion. . . . The *prāṇa*, bearing a current of heat, descends from the head downwards to the extremity of the anal canal, and thence is pushed upwards again. Coming back to its seat in the head, it once more sends back the heat that it bears. . . . The main tube leading from the mouth to the anus is the path by which *Yōginas* succeed in attaining to the Supreme by holding the soul within the brain (Sörensen's *Index to the Mahābhārata*, s. v. *prāṇa*).

The above is the account given in the *Mahābhārata*. Later accounts describe the five principal airs as follows:—*prāṇa* is the upward flowing air which has its seat in the lungs, and is exhaled through the mouth and nose (L. V. 57 accounts for its heat by stating that it rises from the region of the navel: see *nāb*); *apāṇa* is the downward flowing air, which is expelled from the anus; *udāṇa* is that which rises in the throat, and enters the head; *samāṇa* is that which has its seat in the cavity of the navel, and is essential to digestion; and *vyāṇa* that which is diffused through the whole body. These course through the various tubes, or *nādis*, and the object of the Śaiva ascetic is to restrain them, the process being called *prāṇyāma*. For the methods by which this process is carried out, see Note on Yōga, § 21.

The main object is to bring *prāna* and *apāna* under complete control, as stated in L. V. 26. Cf. *pawan*, which Lallā uses as equivalent to *prān*. On the whole subject, see Deussen, *Allgemeine Geschichte der Philosophie*, I. 2, p. 248; 3, p. 70.

Reference has already been made to L. V. 26 and 57. In 89 (in one meaning) people are invited to take, or grasp, the vital breath (so as to bring it under control). In the other meaning, they are invited to buy onions (*prān*, 1). In 90, the word *prān* has, perhaps, the more general sense of the ordinary breath of life, or one's own body as a living being. In 101, *prāna-būr* may be translated 'a thief of onions', and also 'the thief of vital breath', i.e. the worldly temptations which prevent the proper control of the *prāna*. In 69, *wāv*, wind, is used, as a synonym of *prān*, for the vital airs.

prōn^u, adj. old, of olden time; f. sg. nom. *prōh^u*, 63.

pairun, to put on (clothes); conj. part. *pairith*, 76.

pūrun, to fill; hence, to inhale breath (37) in the process of *prāṇāyāma*; see *prān*, 2; conj. part. *pūrith*, 37.

In Sanskrit, the process of inhalation is called *pūraka*, while the retention, or 'bottling up' of the inhaled breath is called *kumbhaka*. See Note on *Yōga*, § 21, and *kumb^u*. *pār^uuēm*, see *padun*.

pranav, m. the name of the mystic syllable *ōm*, see *ōm* and *anāhath*; sg. gen. (m. sg. ag.) *pranavākⁱ*, 76.

prārun, to wait for, await; pres. part. *prārān*, 83.

prason^u, adj. pleased, gratified; *tas prason^u*, pleased with him, 65.

parith, see *padun*.

pruthivō^u, adj. of or belonging to the earth, 52.

prathuy, adv. implying distribution; *prathuy tirthan*, (going) to every holy place, going from one holy place to another, 36.

parshun, m. recognition, 58.

pairiv, see *pūr^u*.

prawād, m. a proclamation, a crying out; — *karun*, to cry out. make proclamation, 89.

prāwuu, to obtain; fut. sg. 2, *prāwakk*, 29; past part. sg. f. with suff. 1st pers. sg. ag., *prōv^um*, I obtained (f. obj.), 103.

pravēsh, m. entering, entrance, 2.

parwāz, ? f. flying, flight; *parwāz tul*, take wings and fly. 99 = K. Pr. 46.

paryōkkh, m. a bed; *tūla-paryōkkh*, a bed (stuffed) with cotton. i.e. a luxurious bed, 73.

prazalun, to become lighted, to be set alight (of a lamp); 2 past. m. sg. 3, *prazalyōv*; with suff. 1st pers. sg. dat.. *prazalgōm*, became lighted for me, 4.

parzānun, to recognize; pol. impve. sg. 2, with suff. 3rd pers. sg. acc., *parzōtan*, recognize him, 46; fut. sg. 3, with suff. 3rd pers. sg. dat. (for acc.), *parzānēs*, he will recognize him, 14; past part. m. sg., with suff. 1st pers. sg. ag., *parzōnum*, I recognized, 7.

pāsh, m. a net; sg. dat. *pāshēs*, 6.

pōsh, m. a flower; sg. gen. (f. sg. abl.) *kapasi-pōshēcē*, 102; pl. nom. *pōsh*, 42, 45.

poṣh^u, m. a beast, an animal (as distinct from man), esp. a beast offered in sacrifice (see *lāmā*), 63.

push^u, m. a florist, a professional garland maker, 39, 40. The fem. of this word is *pushōñ^u*.

pashun, to see, 20, 59, in passive sense, to be seen, to be recognized (as so-and-so), 16; conj. part. *pashith*, 20, 59; fut. (or old present), sg. 3, *pashi*, or, with interjection ā added, *pashyā*, 16.

pushōñ^u, f. a female florist, see *push^u*; m. c. *pushōñi*, 39, 40.

pushērun, to make over (anything to anybody); inf. or verbal noun, *pushērun*, 61. In mod. Ksh. this verb is *push^urun*.

pata, adv. afterwards, behind; *pata rōzun*, to remain behind, to survive, 67; *pata pata*, behind behind, i.e. continually behind; i.e. following after a person, dogging his footsteps, K. Pr. 56, 57.

pēṭā, see *pyon^u*.

pot^u, adj. of or belonging to the back, rear, back; although an adj., this word does not change for gender when in agreement with a fem. noun, as in the phrases *pot^u kāth* back-word, i.e. backbiting, *pot^u kamōyⁱ*, secret income, and so on. Similarly in L. V. 105 we have *pot^u zūn* (f.), the end of the moonlight, i.e. the last hours of the night.

path, 1, ? m. a path, a way; sg. abl. *amara-pathi*, on the path (leading to) immortality, i.e. on the path of reflection on the Self or Ego, 70.

path, 2, adv. behind; in *path-kōl^u*, of or belonging to the time behind, i.e. of or belonging to former times; sg. abl. *path-kāli*, in former times, 91.

paṭh, m. a pavement, the floor of a flagged area; sg. dat. *paṭas*, 52.

pēṭh, 1, adv. on the back, upon, 14, 15.

pēṭh, 2, postpos. governing dat., on, upon; with emph. *y*, *dōō-i-kuñē-pēṭhay*, on a washerman's stone, 103. Sometimes, in frequently used phrases, *pēṭh* does not govern the dat., but is simply compounded with the governed word, as in *bar-pēṭh*, on (i.e. at) the door, K. Pr. 102.

pēṭha, 1, adv. from above; *pēṭha bōna*, from above (and) from below, from top to bottom, 17.

pēṭha, 2, postpos. governing abl., from above, from ; *brahmāṇḍa-pēṭha*, (down) from the *Brahma-randhra* (see *brahmāṇḍ*), 57 ; *yēna-pēṭha*, from which (time), i.e. since, 93.

pīthīs, see *pyūṭhū*.

pēṭarun, m. the burden, or responsibility, of carrying out any duty, 61.

pabun, to be trusting, to trust (a person, dat.), to show trust in, 104 ; esp. to show trust in a person by lending him money, to give a person credit, 27 ; past m. sg. 3, *pōṣ^u*, 27 ; f. sg. 1, with suff. 3rd pers. sg. dat., *pūṣ^usas*, 104. Note that this verb is intransitive.

pawan, m. air, the vital breath (see *prān*, 2), 37, 42 ; sg. dat. *pawanas*, 17 ; abl. *nāsika-pawana-dōr¹*, holding (i.e. borne upon) the vital air that (starting from the heart) issues through the nose, 33 ; *pawana-sōtiy*, by means of the vital air (i.e. by means of suppressing the vital air), 25.

piwun, to drink ; past part. m. sg., with suff. 1st pers. sg. ag. *pyuwum*, I drank, 81.

pay, m. milk, 54.

pēyō, *pēyē*, see *pyon^u*.

pyōdil, m. the conduct, or behaviour, of a *pyāda* (lit. footman), or government messenger, who is looked upon as making his money by oppression, lying, and cheating ; hence, wickedness generally, K. Pr. 46.

pyōm, see *pyon^u*.

pyon^u, to fall, 18, 32 (sleep fell), 47, 88 (the sword will fall) ; to fall (to, dat.), to apply oneself (to anything), to become engaged (in anything), 28, 45 ; to befall, happen, 67, 74, 84, 85, 87, 108.

pol. impve. sg. 2, *pēṭā* (m. c. for *pēṭa*), 28 ; fut. impve. *pēzē* (m. c. for *pēzi*), 45 ;

fut. sg. 3, *pēyē* (m. c. for *pēyi*), 18 ; with suff. 2nd pers. sg. dat., *śētas pēyiy*, it will happen (i.e. come) to thy memory, 87 ; *pēyiy*, (the sword) will fall (on) thy (body), 88 ; pl. 3 (old present), *pēn*, they fall, 47 ;

past. m. sg. 3, with suff. 1st pers. sg. dat., *pyōm*, 84, 85, 108 ; f. sg. 3, *pēyē*, 32 ; with suff. 2nd pers. sg. dat., *pēyiy* (for *pēyēy*), happened to thee, 67, 74.

pāyir^u, f. a stirrup ; pl. dat. *pāyirēn*, 14.

pyūṭhū, m. a pedestal, a throne ; sg. dat. *pīthīs*, 52.

pyuwum, see *piwun*.

pēyiy, see *pyon^u*.

pēzē, see *pyon^u*.

pūz, f. worship, ceremonial adoration ; sg. dat. *pūzi*, 78, 79 ;

pūzē (m. c.), 39, 40 ; *pūz karūn^u*, to offer worship (to, dat.), to worship, 17, 21.

pūzān, m. the performance of ceremonial worship, worship, 22.

rē, interj. O !, 3 (here pleonastic).

racyēyē, see *rāṭun*.

rādukh, see *rōzun*.

rāh, m. Rāhu, the demon of eclipse, 22.

rūhun, m. garlic, 89, 90, in both cases with a pun on the word *ruh*, soul or spirit (Ar. *rūh*).

rājy, m. a kingdom, the ruling of a kingdom ; *rājy hyon*^u, to take ruling, to undertake the rule of a kingdom, 12 ; sg. dat. *rājēs bōj*ⁱ, one who gains a kingdom, 62.

rākh, f. a line ; met. a path or way as narrow as a line, 107 ; sg. dat. *karmanē rākhi* (written) in the line of fate,—an allusion to the lines of fate supposed to be inscribed on a person's forehead on the 6th night after birth, 107.

rum, m. a hair of the down of the body ; used met. to indicate a very small quantity or an instant of time ; *pūb^usas na rumas* (sg. dat.), I did not trust in him by a single hair, or for a single instant, 104.

raini or *rōni*, f. a queen ; hence, in voc. *rainyā*, (politely) O Lady !, 10.

rāng, 1, m. the stage of a theatrical performance ; hence, a theatrical performance ; pl. dat. (in sense of gen.), *rangan*, 81.

rāng, 2, m. mode, manner, fashion ; *kyuth^u rang*, of what kind of fashion ?, 84, 85.

rāñzⁱ, see *ryāñz^u*.

rāñ^u, f. a wife, a man's wife (from the point of view of the husband) ; sg. dat. *rañē hyuh^u*, like a wife, K. Pr. 201 ; pl. nom. *rañē*, K. Pr. 102 (quater).

rāpⁱ, adj. used —°, possessing the appearance of, acting in the character of, in *bhāryē-rāpⁱ*, acting in the character of a wife, 54 ; *mātru-rāpⁱ*, in the character of a mother, 54 ; *māyē-rāpⁱ*, in the character of earthly love, 54 ; *zada-rāpⁱ*, acting in the character of inanimate nature, stolid like an insentient block, 20.

rāph, m. shape, bodily form, 15.

ras, m. juice, sap, liquor, essence, distillate, 40 ; a person's essence, his power, energy, 48 ; charm, pleasure, delight ; *nāṭē-ras*, the delights of (watching) dancing, 73.

Sg. abl. *shēshī-rasa*, (water it) with the essence of the moon, i.e. with nectar, 40 ; *rasa-nishē-ti*, (I exerted myself) even beyond my natural power, 48.

rasan, f. the tongue ; sg. abl. *rasani*, (uttered) by the tongue, 58.

rost^u, adj. suff. signifying 'devoid of'; *lägi-rost^u*, one who is without (selfish) aim, disinterested, 61, 65; *pahāli-rost^u*, shepherdless, 108.

rasiyēn, m. an elixir, a magic potion, 80.

rot^u, adj. good, beautiful, excellent; m. pl. nom. *rāti*, 51.

rāth, f. night, 42; *dēn rāth* (55, 91), *dēn kyōh rāth* (3, 5, 65). or *dēn kyāwū rāth* (19), day and night, always, continually, without surcease.

rathu, m. a chariot, 73.

raṭun, to seize, grasp, take hold of, 3, 4, 24, 26, 101, 104, 107; K. Pr. 102; to seize, to bring into subjection, 55, 80; (of a road) to seize, to enter (a road) and follow (it) diligently, 82; *hēth raṭun*, having taken to seize, i.e. to hold, 69.

Conj. part. *raṭith*, 55, 104; *raṭith zānnu*, to know how to seize, &c., 26, 80.

Past part. 1, m. sg. *roṭ^u*, 24; with suff. 1st pers. sg. ag. *roṭum*, I seized, &c., 4, 69, 82, 101; also with suff. 3rd pers. sg. dat. *roṭ^umas*, I grasped it, 3; abl. *ami raṭi*, by this which had been grasped, i.e. by grasping this, 107.

Past part. 2, f. sg. *racyēyē*, K. Pr. 102.

rōbun, to be preferred, to be liked; fut. (pres. subj.), sg. 3, *rōbē* (m. c. for *rōbi*), 21.

rav, 1, m. a sound, an utterance, 33. See *anāhath*.

rav, 2, m. the sun, 16, 53.

rāwun, to be destroyed, be lost; inf. obl. *rāwan-tyol^u*, lit. the blister caused by the destruction (of something desired), hence, an intolerable pain, 108; past, m. sg. 3, *rōw^u*, 66; past conditional, sg. 3, *rāvihē*, 95.

ryūnz^u, a ball (the toy made of lac); pl. nom. *riuzⁱ*, 66.

raz, f. a rope; sg. dat. (for acc.) *razi*, 95.

rūz, ?f. a disease, 8. See *bhav*.

rāza-dōñ^u, f. ?the work of a *rāz* (plasterer), ?plastering; sg. dat. *hāza-dāñē*, 85. The meaning of this word is now unknown, and that given here is a mere suggestion.

rāza-hams, m. a swan (said to have a beautiful voice), 86.

rāzan, ?f. the night, 22.

rōzun, to remain (in one place), abide, stay, 65; to remain, to remain concealed, to keep oneself hidden, 44; to remain over and above, to be left over, to survive, 2, 67; *husyār rōzun*, to remain careful, to take care, K. Pr. 46.

Conj. part. *rūzith*, 65; impv. sg. 2, *rōz*, K. Pr. 46; fut. sg. 3, with suff. 2nd pers. sg. dat., *rōziy*, it will remain for thee (after death), 67; pl. 3, *rōzan*, 2 (old present); past. m. sg. 2, *rādak̄h mē*, thou remainedst hidden from me, 44.

sab, adj. all (a Hindī word, the Kāshmīrī word being *sōr^u*, q.v.), 16.

sāban, f. soap, 103.

sād, m. eating with relish, tasting, enjoying, 90; hence, met., the true enjoyment, the pure happiness (begotten by the discrimination between that which is transient and that which is eternal), 45, 90 (with double meaning, i.e. both lit. and met.); sg. abl. *sāda*, 45.

sādā, adv. always, continually; with emph. *g*, *sādōyⁱ*, 7.

sēda, adv. straightly; hence, with straight mind, attentively, heedfully, carefully, 91.

sadbhāv, m. pure devotional love, loving trust; sg. abl. *-bhāwa*, 45. Cf. *bāv*.

siddh, c. g. a holy person who has attained to one of the stages of beatitude; voc. *siddha-māli* *siddhō*, O respected Saint! (see *mōl^u*), 91.

sōd^ur, m. the sea, the ocean; sg. dat. *sōd^uras*, of (or to) the sea, K. Pr. 46; in the ocean, 106; abl. *bhava-sōd^uri-dār*, the current (or tide) of the ocean of existence, 74.

sādōyⁱ, see *sādā*.

sugun, that which has properties, the material (as opposed to pure spirit), the material universe, 1.

shē, see *shēh*.

soh^u, m. a money-lender, 27.

suh, see *tih*.

shūba-wōn^u, adj. possessing beauty, adorned; m. sg. dat. *-wōnis*, 52.

shēh (13) or *shē* (25), card. six; ag. sg. *shēyⁱ*, by (a group of) six, 13; pl. dat. (for gen.) *shēu*, (a lord) of six, 13.

The number six has various mystic meanings. Thus, there are six attributes of the Deity, viz. (1) *marvajñatā*, omniscience, (2) *trpti*, contentment, (3) *anādīlōdhu*, having perception from eternity, (4) *avatautratā*, absolute independence, or absolute self-sufficiency, (5) *utiyam-aluptasakti*, having potency that is incapable of being diminished, and (6) *anantasakti*, omnipotence. There are six enemies, or sins which impede union with the Supreme. For a list of these, see *tāb*. There are six *śrmis*, or human infirmities, viz. (1) *śōka*, grief, (2) *mōha*, delusion, (3) *jarā*, old age, (4) *maraya*, death, (5) *kṣudh*, hunger, and (6) *piptāsū*, thirst. There are six *avasthās*, or periods of human life, (1) *śiśutea*, babyhood, (2) *bilga*, childhood, (3) *kaumāra*, youth, (4) *yanvāna*, puberty, (5) *tārunga*, young manhood, and (6) *vārdhakya*, old age. Some omit numbers 1 and 5, and have only four periods, translating *yanvāna* by 'manhood'. All these sextets are referred to in 13. There are, further, six

vikāras, or changes of condition, in a man's life, indicated by the six verbs, *asti*, he exists ; *jāyatē*, he is born ; *vardhatē*, he grows up ; *vipariṇamatē*, he is developed ; *apakṣiyatē*, he declines ; and *naśyati*, he is destroyed (82).

In 25 and 82, reference is made to the six *cakras*, or circles, regarding which, see Note on *Yōga*, §§ 9, 13 ff. *shéhol*, 1, m. coolness ; *shéhol* *karun*, to make coolness, to cool oneself, K. Pr. 102.

shéhol, 2, adj. cool ; f. sg. nom. *shéhūj*, K. Pr. 102.

shōkh, f. fear, apprehension, 73-6.

shékun, to fear, to be afraid ; impve. fut. *shikizi*, 70.

shékath, f. the *śakti*, or energetic power of a deity, conceived as the female consort of the latter ; esp. in these poems, the *Sakti* of Siva. She is the immanent aspect of Siva, i.e. the aspect in which he pervades the universe. She is not in any way different from, or independent of, the Supreme Siva, but is one and the same with him. She is immanent in every human being, and has herself an infinite number of aspects or modes. In order to obtain final emancipation, it is necessary to grasp the fact of her essential oneness with the Supreme, 68 ; *Shiva-shékath*, Siva and his *Śakti*, 2.

shél, f. a large stone, a rock, 52 (ter).

shil, m. good behaviour, right conduct, 24.

söhil, ? m. the seashore, K. Pr. 46.

shém, tranquillity, quietism, quietude, absence of passion, 71 ;

shém-dam, quietude and self-restraint ; sg. abl. *shéma-dama-kriyē-pūn*, the hedge of holy acts joined to quietism and self-restraint, 63.

sö'ham (90), a Sanskrit formula meaning 'I am He', or 'I am That', and expressing the identity of the soul with the Supreme. With the letters reversed, it becomes *hamsa*, which is used as a mantra, or mystic formula. See *hams*, 2.

shémbhu, Sambhu, a name of Siva ; sg. dat. *shémbhus*, 45.

shémun, to be quiet, to be at peace, 27 ; (of water) to be at rest (and gradually soak away), 106 ; pres. part. *shémān*, 106 ; fut. sg. 3, *shémi*, 27.

shéñkar, m. Sankara, a name of Siva, 25 ; *shéñkar-svätma*, Siva (recognized as) one with Self, 39, 40 ; *shéñkara-bokt*, one who is full of devotional faith to Siva, f. *-bhūkt*, 18.

shūn, m. the transcendental Void, emptiness (Skr. *śūnya*) ; in Saiva philosophy, the imaginary body in which one feels oneself in dreams, a vague, indistinct, and undefined something which is practically 'Nothing', not unlike the 'nothing' of the experience of the really dreamless deep-sleep state in our waking life (see *Siva-sūtra-vimarsin*),

trans. p. 18, and *Kashmir Shaivism*, pp. 77, 82). When a Universe comes into apparent existence, the Supreme Being, after a course of development through various phases (*K. Shaivism*, pp. 62 f.), associates Himself with Māyā (illusion), and thereby becomes subjected to limited individual experience. In the first stage of this association, He, as the experiencer, loses the realization of Himself as the Self of the experience; and, as this happens, He becomes sleepy. In this sleep His perception of Himself as 'All This' becomes dim, as the vague, undefined, something, or *sūnya*, already mentioned. *Sūnya* may therefore be looked upon as the first stage in limited consciousness, and in the reverse order (of the soul becoming united with the Supreme) it is therefore the last stage of limited consciousness before the soul becomes conscious of universal experience as one with the Supreme in one of the five phases or conditions prior to this association with Māyā. In the microcosm of the body, Yōgis locate this *sūnya* in the *sahasrāra*. See Note on *Yōga*, §§ 20, 24.

Hence Lallā, in 1, says that, when the *shūñi* (i.e. *sūnya*) became dissolved (in the course of union with the Deity) only pure (i.e. universal) consciousness remained.

Lallā is fond of the expression *shūñēś shūñāh with gauv* (11, 30, 69). Here *shūñēś* is the dative singular, and *shūñāh* is the nominative singular with the suffix of the indefinite article, and the whole means literally 'a void became merged in the Void' that is to say, a thing which is really nothing, or mere emptiness, became merged in the Great *Sūnya* explained above. The thing which is really nothing is the apparent material existence,—the material world, or the consciousness of the material world. With the acquirement of true knowledge, its unreality is recognized, and the apparent reality disappears in the transcendental Void. Cf. the remarks on L. V. 69 in art. *sōm*.

Sg. nom. *shūñi*, 1; with suff. indef. art. *shūñāh*, 11, 30, 69; dat. *shūñēś*, 11, 30, 69.

shūñākār, m. having the form of the Void, reduced to becoming nothing but the Great Void (see *shūñi*), 50.

shūñālōy, m. he whose abode is the Great Void (see *shūñi*), i.e. the Supreme, 15.

shur^u, m. an infant; *dōda-shur^u*, a milk-infant, a sucking child, 70.

shramāsūn, to labour at; hence, *dōd shramāsūn*, to labour at milk, to milk, 38.

shrutawōn^u, m. one who hears well, one who is the reverse of being deaf, 20.

shrōbun, to become pure; 2 past, m. sg. 3, with suff. 1st pers. sg. gen. *shrōbyōm*, 105.

shēshi, m. the moon; *shēshi-kal*, a digit of the moon, 25, 69; *shēshi-ras*, moon-juice, the water of immortality, nectar, *amrta*, sg. abl. *-rasa*, 40. For the mystic terminology in connexion with the moon in Saiva theology, see art. *śūm*. *shāsṭāt̄r*, m. a holy book, the general body of sacred writings; sg. abl. *shāstra*, 27.

shāsṭāt̄r, m. iron; sg. dat. *shāst̄ras*, 100 = K. Pr. 46.

shāth, m. a sand-bank (hidden under water) in a stream, a shoal; sg. abl. with emph. *y*, *shāthay*, 84, 85.

shēth, card. a hundred; *shēth-shēti*, hundreds, 6.

shiv, m. Śiva, the Supreme Deity, absorption in whom is final emancipation, 8, 14, 51-54, 80; sg. gen. *shiwun*, 58; dat. *shiwas*, 68; voc. *shiva* *shiva karān*, uttering the cry of 'Śiva! Śiva!', i.e. meditating on the fact that all that exists is one with Him, 65; *shiva-may*, made up of Śiva, consisting of Śiva, 16; *shiva-pūzan*, the worship of Śiva, 22; *shiva-shēkāth*, Śiva and his *śakti*, or energetic power, 2, cf. 68, and art. *shēkāth*; *parama-shiv*, the Supreme Śiva (gen. *-shiwun*), 58; *tētana-shiv*, Śiva in his quality of Supreme Spirit, as opposed to his more material manifestations, 79.

shwās, m. a breathing, a complete breath, inspiration and expiration; sg. acc. *shwās*, 55.

shēwot, m. the six-staged road, i.e. either the six *vikāras* or the six *cakras* (see art. *shēh*), 82.

shyāma-gal, m. dark-blue-necked, a name of Śiva, whose neck was dyed a dark blue by drinking the *kālakūṭa* poison at the churning of the ocean; sg. voc. *shyāma-galā*, 13.

sahaz, adj. inborn, natural, innate; as subst. m. natural character, true nature, reality; hence, obl. sg. *sahaza*, as adv. naturally, innately, 18 (according to one interpretation), 45; as an epithet of the Supreme Śiva, *sahaz* means 'He who is real and true', 18 (according to another interpretation), 43; *sahaza-kusum*, a flower of the true nature, i.e. a flower born from one's inner soul, a flower which is a true offering of love; or (?) a flower of reality, a real flower, 21 (see note to the verse).

In Sanskrit, the compound *saḥaja-vidyā* means 'the knowledge, or state of experience, in which the true relation of things is realized'. It is the consciousness of the identity of the Self with Śiva. Lalla frequently uses the word *sahaz*, by itself, with this meaning of 'the nature of Self'. Thus, in 29, she has *sahaza-ečbār*, discrimination as to the nature of Self, and in 30 she has

sahaz vēśārūn, exercise this discrimination as to the nature of Self. From the idea of 'the nature of Self', it comes to mean 'knowledge of the nature of Self'. Thus, in 29, we are told that quietude and self-command are not necessary causes *sahazas*, i.e. of a knowledge of the nature of Self. Similarly, *sahaz* has the same meaning in 35 and 62.

Sg. nom. *sahaz*, 30, 35, 43; dat. *sahazas*, 29, 62; abl. and obl. *sahaza*, 18, 21, 29, 45.

sēkh, f. sand; sg. obl. *sēki-lavar*, a rope of sand, a rope made by twisting sand, an impossibility, 107.

sukh, m. happiness, ease, K. Pr. 201 (ter).

sakharun, to prepare for a journey, to set out; to set oneself to any task, busy oneself with, 10; impv. sg. 2, *sakhar*, 10.

sakolū, adj. all, the whole, everything, 38; m. pl. nom. with emph. *y*, *sakaliy*, 1, all men, 47 (according to another interpretation, this is *sakaliy*, 2, below, q. v.).

sakaliy, 2, adv. without having eaten food, hungry and athirst, 47 (see the preceding).

sul, f. the early time, the time before any fixed time; hence, the propitious time (for doing anything), 99 (= K. Pr. 46), 100. The word often means 'early dawn', and perhaps also has this meaning in these passages.

salil, m. water, 16, 29; sg. dat. *salilas*, 29.

sōm, m. the moon. The moon plays a considerable part on the mystic side of Śaivism, and is frequently mentioned in this connexion in the *Lallā-vākyāni*. In these verses it appears under four different names, viz. *shēshi* (25, 40, 69), *sōm* (34), *śandār* (9, 22, 109), and *śandārama* (93), corresponding, respectively, to the Sanskrit *śāśin-*, *sōma-*, *candra-*, and *candramas-*. It will be convenient to bring together the various mentions of the moon, and to explain the mystic references thereto.

As explained in the Note on Yōga (§§ 9, 13 ff.), starting from the base of the abdomen,—the *mūlādhāra*, or sacral plexus,—upwards along the spinal cord there are in the body six *cakras*, or circles. Over these is the seventh, the *sahasrāra*, or medulla oblongata (§§ 19, 27). In this *sahasrāra*, in mystic parlance, is the moon, and also the abode of the Parama Śiva, or Supreme Śiva,—the transcendental realm named Kailāsa or Akula (§ 19). By blocking up the breath in the *nādīs*, while meditating upon this *sahasrāra* cakra, the Yōgi tries to enter into the highest *saṃādhi*, or mental absorption, in which the *citta*, or organ of thought, is absorbed, microcosmically, into *sahasrāra*, and, macrocosmically, into Parama Śiva (§ 21).

This is *mukti*, or final release,—what we should call salvation.

The above explains the reference in L. V. 25, in which the authoress says that by continual suppression of her vital breaths she had cut her way through the six forests (i.e. the *cakras*), so that the digit of the moon awoke and appeared to her.

Similarly, in 34, she refers to a *Yogi*, in whose *kanda* or bulb (§ 5) the mystic syllable *om* is firmly fixed (§§ 23, 24), and whom the *kumbhaka* exercise (§ 21) leads to the home of the moon, or *sahasrāra*. He thus obtains *samādhi*.

In 69 she says, 'I held the steed of my *citta*, or thought, by the rein of absence of desire, after much practice having joined together the vital breaths of the ten *nādīs*. Thereupon the digit of the moon (in the *sahasrāra*) melted and descended upon me, and the nothingness of the transient world became merged in the Nothing.' In the *sahasrāra* is the Void (§§ 20, 24), in which the empty world of matter becomes merged. The 'melting' of the moon means that the lunar nectar descends, as explained in the following remarks on No. 40.

In 40, the authoress advocates spiritual worship, in which the flowers offered to the object of worship (Siva) are devotion, while over his (mental) image is to stream,—not material water, but—the juice of the digit of the moon (lunar nectar) abiding in the *sahasrāra* at the top of the vertebral column (§§ 8, 19 ff.). The nectar passes down through the *suṣumna* and *idā nādīs* (§ 8). The *Yogi* who is becoming absorbed into *sahasrāra* drinks this nectar, and becomes master over himself and the *kula* (see *kōl*) (§ 21). Thus the expression means that he is to devote himself to *samādhi* by absorption into *sahasrāra*.

The same ideas are found in No. 9. She states, 'when the sun disappeared, there came the moonlight; when the moon disappeared only *citta*, or thought, remained. When *citta* disappeared nothing was left anywhere'. Just as the moon is in the highest *cakra*, so the sun is in the lowest,—the *mūlādhāra*, near the perineum (§§ 5, 9). 'Disappeared' means 'ceased to be present in consciousness'. That is to say, the *Yogi* raises his consciousness from the *mūlādhāra* to the *sahasrāra* (§ 21), the sphere of absolute being. Here the sense of difference between his individual spirit and the Universal Being is sunk in the all-consuming consciousness of All-Being, All-Light.

In 93, there does not appear to be any reference to the moon of mysticism. It is stated that the *cit*, or pure

spirit, is ever new and new, i.e. is ever full of new illusions, just as the natural moon is ever new and new, i.e. perpetually changes as it waxes and wanes.

Similarly, No. 109 presents no difficulty. Lalī states that after much searching she came from the inmost recesses of her soul into the moonlight, meaning either that she came into the light of true knowledge, or that her *citta*, or organ of thought, became absorbed into sahasrāra, as explained above.

There remains No. 22. This is dealt with in the note on the verse, and what is there said need not be repeated.

Sg. obl. *sōma-garē*, in the home of the moon, or the sahasrāra (see above), 34.

sōm^u, adj. equal, alike, 5, 16. Sg. abl. *sami* *śraṭṭā*, by equal, i.e. by thorough, union, 1; m. pl. nom. *samē* (m. c. for *sāmⁱ*), 16.

sum, f. a bridge, 34, 50, 96 (= K. Pr. 47), 98; K. Pr. 46, 47. Pl. dat. *suman-sōth^u*, an embankment with bridges, i.e. an embankment broken here and there, the gaps being covered each by a crazy foot-bridge of only two or three planks (v. l. *swamana-sōth^u*), 98.

simhāsan, m. a throne, 73.

samun, to assemble, come together, unite for some purpose; cond. past, pl. 3, *samahōn*, 95.

sōman, m. jasmine; *sōman-bāg*, a jasmine-garden, 68; see *swa*. *suman*, see *sum*.

sēmanz, K. Pr. 18 (= L. V. 98), *sēmanz* *sōthi* being translated 'in the middle of the way'. The correct reading is apparently *suman-sōthi* or *swamana-sōthi*, as in L. V. 98. See *sum* and *swa*.

samsār, m. the material universe, 35, 37; transmigration, the weary round of birth and rebirth, which must be endured by a soul till it obtains salvation, 6. Sg. gen. *samsārūn^u*, of which the m. sg. dat. is *samsāranis*, 6. In modern Ksh. this form of the genitive is reserved for masculine proper names; sg. dat. *samsāras*, 35, 37.

sana, a suffix added to interrogative words to indicate indefiniteness, as in *kyāh-sana*, sg. abl. *kawa-sana*, what kind of, 39.

sōn, m. gold, 100 = K. Pr. 46.

sōnd^u (f. *sūnz^u*), suffix of the genitive of all singular masculine animate nouns, except proper names. Cf. *hond^u*. M. sg. nom. *gōra-sōnd^u* *wanun*, the word (i.e. instruction) of the teacher, 108; f. sg. dat. (in sense of instr.) *dayē-sanzē* *prahē*, with the love of God, 105.

sandeh, m. doubt, 7.

sandārun, to make steady, to put the brake on, to block (the wheels of a carriage), 26; to make (oneself) steady, to come to one's senses after a faint, to become cool and courageous after being subject to mental agitation, to take courage, 70; conj. part. *sandōrīth*, 26; impve. fut. *sandōrīzi*, 70.

sangāth, m. collection, bringing together into one place; *sangāth karun*, to bring together in this way (used especially of collecting appliances, materials, &c., before setting to at any work), 17.

snān, m. bathing, esp. bathing as a religious exercise (borrowed from Sanskrit); *snān karun*, to bathe as ab., 32, 46. The Ksh. form of this word is *shrān*.

sannyās, m. an ascetic, a wandering devotee, 36.

sapadun, conj. 2, to become; past m. sg. 2, *sapodukh*, thou becamest, i.e. thou hast become, 86.

sōpanun, conj. 2, to become; past m. sg. 3, *sōponū*, 5.

sparshun, to touch; fut. sg. 3, *sparshi*, 37.

sar, m. a lake, an ocean, 47 (bis), 50, 78, 79; *amrēta-sar*, the lake of nectar, i.e. blissful union with the Supreme, 68; *bhaica-sar*, the ocean of existence, 23; with suff. of indef. art. *sarāh*, a certain lake, 50; sg. dat. *saras*, 23, 47, 68; sg. abl. *sari*, 47.

sāri, adj. inundated, flooded, (of a lake) overflowing, 50.

sirē, m. the sun; sg. dat. *sirēs*, K. Pr. 201.

sōrū, m. in *sāri-pholū*, a mustard-seed (as an example of minuteness), 47.

sōrū, adj. all. This word almost invariably takes emph. *y*, and becomes *sōrūy*; m. sg. nom. *sōrūy*, all that exists, everything, the totality of creation, 31, 42-3; m. pl. nom. *sōriy*, all, every one, 95, K. Pr. 150; dat. *sārēniy padan*, in all the verses, 84.

sur, m. a god; *sura-guru*, the chief of the gods (see art. *guru*); *sura-guru-nāth*, the lord of the chief of the gods, the Supreme Deity, 5, 65.

srugāl, m. a jackal; pl. nom. *srugāl*, 47.

sarun or *sōrun*, to remember, 50, 91; to call to mind, to remember affectionately, meditate upon, 45, 65; conj. part. *sōrīth*, 65; pres. part. with force of pres. sg. 2, *sōran*, dost thou remember?, 91; old pres. and fut. sg. 1, with suff. 3rd pers. sg. dat., *saras*, I remember it, 50 (quater); 3, *sōri*, 45. *sāri-pholū*, see *sōrū*.

saras, see *sar* and *sarun*.

sarwa, adj. all (borrowed from Sanskrit), in *sarwa-gath*, going to all places, hence, as an epithet of the Deity, All-pervading. Omnipresent, 64; *sarica-kriy*, he who made all things, the All-Creator, 59. The Ksh. word is *sōrū*.

sūrya, the sun (borrowed from Sanskrit), in *sūrya-mandal*, the orb, or disk, of the sun, used metaphorically to indicate the Supreme Deity, 75. The Ksh. word is *sirē*.

sās, 1, or *swās* (q. v.) m. ashes; sg. abl. *sāsa*, or (m. c.) *sāsā*, 18.

sās, 2, card. a thousand, 34; with suff. *ā* indicating the indef. art., *sāsā*, a thousand, i.e. any indefinite great number, 18, K. Pr. 57; sg. abl. *sāsa-manza*, out of a thousand, K. Pr. 150.

sūti, *sūty*, or (with emph. *y*) *sōtiy*, postpos. governing dat., with, together with, 57, 92 (bis); governing abl., with, by means of, owing to, 25, 83; *sūti*, 57, 92 (bis); *sūty*, 83; *sōtiy*, 25. In 57 it is a preposition, not a postposition.

sath, 1, m. substance, body; hence, ground for reliance, 41.

sath, 2, adj. good, 82; subst. m. a good man, a virtuous man; pl. nom. *sath*, 59, in both cases with alternative rendering of 'seven' (*sath*, 3).

sath, 3, card. seven; nom. *sath*, 59 (see *sath*, 2), 82; abl. *sati*, 50; *sati nēngi*, seven times, on seven occasions, 50. The seven worlds (*lōka*) are the earth, sky, heaven, middle region, place of rebirths, mansion of the blest, and abode of truth. There are also seven lower regions, called, respectively, *Atala*, *Vitala*, *Sutala*, *Rasātala*, *Talātala*, *Mahātala*, and *Pātāla* (see 59). In 82, Lallū states that after going through six paths (i.e. the six *cakras*, or the six *vikāras*, see art. *shēh*), she arrived at the *sath-mārg*, which means either 'the good road' or else 'the seventh *bhūmi*'. There are seven *jñāna-bhūmis*, or planes of knowledge; viz. *śubhēcchā*, or the plane of auspicious desire (for knowledge); *vicārapā*, or the plane of consideration; *taṇṇ-mānasa*, or the plane of the subtle mind; *sattrāpatti*, the plane of acquirement of good sense; *samsakti*, the plane of intimate acquaintance; *padārtha-bhāvini*, the plane of possession of the (true) meanings of words; and, seventhly, *turya-gā*, or that which conducts to the *turya* state, or condition leading to final emancipation.

sath, 4, f. hope; sg. dat., with emph. *y*, *sūth^uy*, 102. Cf. *satuu*.

sāth, m. a particular moment of time, an instant, 25; an instant of time, a very short time, a moment, 104; a moment of time, (in astrology) a particular fortunate, or unfortunate, moment, 3; sg. dat. *sātas*, for a moment, for an instant, 104; sg. abl., with emph. *y*, *tamiy sōtiy*, at that very moment, 25.

sōth^u, m. an embankment, e.g. along a river bank to confine the channel, and used as a road, 74, 98 = K. Pr. 18; sg. abl. *sōthi manz* (for dat. *sōthis manz*, see *manz*), 98, K. Pr. 18. Cf. *sum*.

sthān, m. a place, position, region, 57, 82; sg. abl. *sthāna*, 57.

sthir, adj. fixed, firm, permanent, 73.

satun, conj. 2, to hope; past f. sg. 1, with suff. 3rd pers. sg. dat. *sūbūsas*, I hoped in it, 104. Cf. *sath*, 4.

sōtiy, see *sūti* and *sāth*.

sūti, see *sūti*.

sāb, m. a tailor; sg. ag. *sābī*, 103.

sūbūsas, see *satun*.

sūbūy, see *sath* 4.

swa, adj. and pron. own; self. This is a Sanskrit word, and occurs only in borrowed Sanskrit compounds. Owing to the fact that *wa* following a consonant, and *u* in borrowed words, are both, in Kāshmīrī, pronounced as *ö*, Lalla frequently makes use of this to effect double meaning. Thus: (28) *swa-parā-vēbār*, discrimination on the Self and on the Supreme, or on the Supreme, who is the Self. One of these two is here certainly the correct translation; but the words are also capable of being taken as *sō-parā-vēbār* (i.e. *su-parā-vicāra*), discrimination on Him who is excellently Supreme; (36) *swa-darshēna-myūlū*, union with the Self (i.e. God) (brought about by) visiting (holy places), or *sō-darshēna-myūlū*, union brought about by the excellent visiting (of holy places); (68) *swa-man-bāg*, the garden of one's own heart, or,—taking *sōman* as equivalent to the Persian *suman*,—*sōman-bāg* means 'a jasmine-garden'; (98 = K. Pr. 18); *swa-mana-sōthū*, the embankment of (the illusions of) one's own mind, or *suman-sōthū*, an embankment with crazy bridges (see *sum*); (71, 79) *swa-vēbār*, discrimination exercised as regards the Self, or *sō-vēbār*, the good discrimination. *Swā-rūph*, m. own form, i.e. the nature of anything, identity with; thus, (15) *kha-swarūph*, He who is identical with, or consists of, absolute vacuity, the impersonal Supreme Deity; (67) *nīza-swarūph*, the nature of what is one's own, the nature of Self.

sōwū, adj. plenteous, abounding (of a crop), 66.

savikās, m. that which has wide expansion, the total expanse of creation, the visible creation, 1.

sōvīmī, m. a lord, one who is master or owner; *shēk sōvīmī*, the owner of the six (attributes of the Deity), 13, see *shēk*.

sāwun, to cause to sleep, to put to sleep, to lay to sleep; conj. part. *sōvith*, K. Pr. 57.

swar, m. heaven; *bhūr, bhūwāḥ, swar*, the earth, the atmosphere, and heaven,—i.e. the whole visible universe, 9.

swarg, m. heaven; sg. dat. *swargas bōjī*, a possessor of heaven, 62.

swarūph, see *swa*.

ścas or *sas*, 1 (q.v.), m. ashes, 43.

swātma, m. one's own self; hence, the Self, recognized as identical with the Supreme; sg. dat. *swātmas*, to the Supreme Self, 61; *shenkar-swātma*, Śaṅkara (i.e. Śiva) recognized as one with Self, 39, 40.

swayam, oneself (borrowed from Sanskrit), 33.

sōy, *sug*, see *tih*.

syund^u, m. the river Sindh, one of the three principal rivers of Kashmīr. Its waters are sacred. *syund*^u-*zal*, pl. the waters of the Sindh, 81.

saz, f. fuller's earth, 103.

ta, 1, conj. and. 3, 4, 13, 17, 20, 22, 24, 29, 31, 35 (bis), 37, 39, 41, 44, 48, 52, 56-7, 78-9, 89, 90-1, 94-5, 101-2-3; K. Pr. 18 (bis), 102 (bis); *na ta*, and not, nor, 96-7; K. Pr. 47, 102; cf. *na ta* under *ta*, 2; *na . . . na . . . ta*, not . . . nor . . . nor, 15. A strengthened form of this word is *tōy*, 1, q.v.

ta, 2, conj. then, and then, and next, thereupon (= Hindi *tō* (in this sense often scarcely distinguishable from *ta*, 1), 1, 4, 19, 23, 43, 47, 68, 82, 104; then, and then, thereafter, but, 98; then, so, accordingly, therefore, 21, 30, 33, 42, 46, 51-2, 54, 70, 80-1, 89, 99 (bis), 100; K. Pr. 46 (quater); then, so that, 66; then, and yet, nevertheless, 60; then, used to indicate the apodosis of a conditional or quasi-conditional sentence, 2, 27, 55, 87, or the antecedent clause of a relative clause, 61; often (like the Hindi *tō*) colouring a whole sentence, but itself hardly translatable, I wonder if, well then, verily, &c., according to the context, 9, 19, 92; *na ta* (= Hindi *nahi tō*), otherwise, or else, 19, 71; K. Pr. 150; cf. *na ta* under *ta*, 1. A strengthened form of this word is *tōy*, 2, q.v.

ti, conj. (= Hindi *bhi*) also, 48, 106; K. Pr. 18; even, 32, 48; *kēh ti nā*, nothing at all, 9, 11; *kēh ti nō*, nothing at all, 90; *kābh ti nō sath*, no substance at all, 41; *kōh ti nō khēth*, no harm at all, 77; *tō ti* (Hindi *tau bhi*), even then, 29.

tō, = *ta*, 2, in *tō ti* (Hindi *tau bhi*), even then, 29.

tōdī, see *tōr*^u.

taday, adv. then only, then and not till then, 77.

tagun, conj. 2, to be known how to be done, to be possible.

This verb is used as a potential verb, the ability always being mental, not physical (cf. the Sanskrit *tajjñāna-*, by which pandits translate this word); *tih yēs tagi*, to whom that is possible, i.e. he who knows how to do that, 24; *tih yēs karun tagi*, to whom the doing that is possible, he who knows how to do that, 37. If it is desired to

indicate physical possibility the verb *h̄ekun* (q.v.) must be used.

tih, pronoun of the third person, he, 5, 6, 8, 20, 24, 27, 31 (bis), 33-4, 37 (bis), 43 (bis), 65, 71-2, 76, 105; she; it, 70; K. Pr. 46 (bis); substantival demonstrative pronoun that, 20-1, 37, 57 (bis), 69, 75, 90, 94, 107; adjectival demonstrative pronoun, 3, 15, 25, 28 (bis), 34, 47, 52 (bis), 77, 81, 104; sometimes used substantively, but treated as an adjective (see below), 2, 12-13, 58 (bis), 94.

This pronoun is either animate or inanimate, and the animate forms may be either masculine or feminine. The inanimate forms are of common gender. Moreover, as seen above, there is a cross-division, according as it is used substantively or adjectivally. We shall consider the substantival forms first.

As an animate substantival pronoun, the following forms occur:—

masc. sg. nom. *suh*, he, 8, 24, 31, 33; with emph. *y, suy*, he only, he verily, 31, 34, 37.

dat. *tas*, to him, 20, 34, 37, 105; with emph. *i, tasⁱ*, to him only, 65.

gen. (m. sg. nom.) *tasonduⁱ*; with emph. *y, tasonduy*, his only, 72.

sg. *tamⁱ*, by him; with emph. *y, tamiy*, by him alone, by him verily, 5, 43 (bis).

pl. nom. and acc. *tim*, they, 6; them, 76: with emph. *y, timay*, they alone, 27.

gen. (m. sg. nom.) *tihondⁱ*, their, 71.

There is no occurrence of the feminine pronoun used substantively in the songs.

As an inanimate substantival pronoun, we have the following:—

sg. nom. and acc. *tih*, it, that, 24, 37, 70, 107; with emph. *y, tig*, 20, 21.

dat. *tath*, to it, K. Pr. 46 (bis).

abl. *tawa*, by that; used adverbially to mean 'for that reason', 'on that account', 'therefore', 57 (bis); with emph. *y, taway*, therefore, 69, 90, 94; by that means, 75.

pl. nom.; with emph. *y, timay*, those very, 13.

Used as an animate pronominal adjective, the following forms occur. They are the same as the corresponding substantival forms:—

m. sg. nom., with emph. *y, suy*, that very (god), 15.

pl. nom. *tim*, those (rams), 77.

f. sg. nom. *sōh*; with emph. *y, sōy*, (I am) only that (Lal), 81.

When used as an inanimate pronominal adjective, the substantival forms *tih* and *tiy* of the nominative are not used, the animate substantival forms (m. *suh*, *suy*; f. *söh*, *söy*) being used instead. On the other hand, the inanimate substantival form of the dative, *tath*, is also used as an adjective. Thus:—

m. sg. nom. *suh*, that (wine), 104; with emph. *y*, *suy*, that very (time) 3, (spell) 34.

dat. *tath*, in that (lake), 47.

abl. *tami*; with emph. *y*, *tamiy*, at that very (time), 25.

pl. acc. *tim*, those (foods), 28; those (garments), 28.

f. sg. nom. *söy*, that very (stone), 52 (bis).

As regards the use of the substantival forms of this pronoun, as semi-adjectives, this consists in the use of *suh*, *suy*, *söh*, or *söy*, instead of *tih* or *tiy*, when referring to something inanimate. This occurs:—

(1) When the substantival pronoun is the antecedent to an adjectival relative pronoun. The antecedent, although a substantive, is then treated also as an adjective. Thus:—*yih yih karm korum*, *suh arbuu*, whatever act I performed, that was worshipping (God), 58. Here the relative *yih yih*, whatever, is an adjective, and therefore *suh* (the adjectival form of the antecedent) is used, and not *tih*, the substantival form. On the other hand, if the relative is inanimate and substantival, the inanimate substantival form, *tih*, is used for the antecedent. Thus, in the next line of the same verse, we have *yih wöbborum*, *tiy manth^ar*, what I uttered, that verily was a mystic invocation.

(2) In a copulative sentence, when the subject is a pronoun, this, although substantival, is treated as an adjective in agreement with the complement. Thus, (2) *suy* (not *tiy*) *wöpadésh*, that alone is the instruction; (12) *suy* (not *tiy*) *chuy jñan*, that alone is (true) knowledge; (58) *suy yih tanth^ar*, that alone is this scripture; (94) *suy gaav wäkh*, that became the (mystic) word.

thuj^u, f. (this word is a feminine diminutive of *thal*), a small place; esp. a small sacred *cella* or small wooden temple, in which an image of a god and other appurtenances of worship are kept; sg. nom. (m. c.) *thaji*, 33.

thal, m. a place; sg. abl. *thali thali*, in every place, in every land, 53.

thamavun, to cause to stop, to stop, to prevent going on; inf. sg. nom. *thamavun*, 38.

thas, m. a place; *al-thän*, 60, see *al*; sg. dat. *-thänaz*, 60.

tihond^u, see *tih*.

thaph, f. the act of grasping or taking hold of; — *karūñ*^u, to grasp, 4.

thar, f. the back; — *dārūñ*^u, to offer the back, to place the back at one's disposal (of a riding animal), 88.

thür^u, f. a bush, a shrub, 96 = K. Pr. 47.

tahsildär, m. a revenue collector, a tax-gatherer (looked upon as inevitable and merciless), K. Pr. 56.

thāwun, to put, to place, 70; *dur*^u *thāwun*, to put far off, to put away, 27; *kan thāwun*, to place the ear, to give heed, attend, listen (to), 91; conj. part. *thövith*, 27; impve. sg. 2, *thāv*, 91; impve. fut *thövⁱzi*, 70.

tōk^u, m. an earthen drinking vessel, an earthen goblet; pl. dat. *tāken*, 106.

tal, m. the lowest part or bottom of anything; *bhū-tal*, the surface of the earth, the whole earth as opposed to the sky, 22, 42; *hyon*^u *tal*, to take below (oneself), to put beneath one's feet, (of an elephant) to crush beneath the feet, K. Pr. 150.

tēl, m. sesame seed (used in offerings to a god), 45.

tēli, adv. then, 49, 82 (in both cases the correlative of *yēli*, when).

tul, m. weight, the weight of anything, 23; sg. abl. *tuli tōlun*, to weigh by weight, to weigh in the balance, 23.

tūl, m. cotton-wool; *tūla-paryōkh*, a bed (the pillows of which are stuffed) with cotton, a luxurious bed, 73.

tulā, in *tulā-kūl^u*, m. the beam or standard of a large weighing balance; hence, such a balance; sg. abl. *-kōti*, (weighing) in a scales, 23.

tēlun, (of water in a receptacle) to leak or ooze away; old pres., sg. 3, with emph. *y*, *tēliy*, 78-9.

tōlun, to weigh; past part. m. sg. *tūl^u*, 23.

tulun, to raise, lift; *bam tulun*, to raise the skin, to raise weals (with a whip), 101; *kadam tulun*, to raise the step, to step out, walk alertly, 99 = K. Pr. 46; *parwāz tulun*, to raise flight, to take to oneself wings and fly, 99 = K. Pr. 46.

Impve. sg. 2, *tul*, 99 (bis) = K. Pr. 46 (bis); past part., with suff. 1st pers. sg. ag. and 3rd pers. sg. dat., *tul^umas*, I raised his (skin), 101.

tālav, m. the ceiling of a room or house; *tālav-rāzadōñ*^u, ? the plastering of the ceiling of a room or house, 85; but the meaning of *rāzadōñ*^u (q. v.) is very doubtful. *achē lagañē tālav*, to attach the eyes to the ceiling, to turn up the eyes (in death), K. Pr. 102.

tam, m. darkness, spiritual darkness; sg. abl. *tama-pōkh*, the morass of spiritual darkness, 74.

tām, 1, suffix, converting an interrogative into an indefinite pronoun, as in *kus-tām*, some one or other, *kyāh-tām*, something or other, both in 86.

tām, 2, postpos. up to, as far as, governing dat.; *hiḍis-tām*, (from the navel) up to Adam's apple, 57.

tāni, *tāmⁱ*, *tim*, *tamiy*, *tāmiy*, *timay*, see *tih*.

tan, f. the body, 93; sg. dat. *tanē* (m. c. for *tani*), 76.

tana, adv. since then, from that moment, 83, 93.

tāng, m. a pear (the fruit); pl. nom. *tāng*, 92.

tanṭhār, m. the sacred books of the Saiva religion, the *tantra*, 11, 58.

tāph, m. austerities, esp. religious austerities, 62.

tāpun, to heat, cause to be hot, (of the sun) to shine upon; pol. impve. sg. 3, *tōpⁱtan*, let him shine, i.e. does he not shine ?, 53 (bis).

tapasy, m. asceticism; sg. abl., with emph. *y*, *tōpasiy*, 35.

tār, m. a means for leading a person across (a river or the like), 96, 106; K. Pr. 46, 47: a fee paid to a ferryman, *nāwa-tār*, a ferry-fee, 98=K. Pr. 18; a name for the sacred syllable *ōṁ* (see *anāhath*), as that which crosses the soul over the sea of existence, 72; sg. dat. *tāras*, 98=K. Pr. 18; sg. gen. *tāruk^u*, 72; *tār dyun^u*, to pass a person across (a river, &c.), 106.

tōr, adv. there; with emph. *i*, for *y*, *tārⁱ*, there only, 19, 61.

tōr^u or *tōd^u*, m. the bolt (of a door); pl. nom. *tōrⁱ* or *tōdⁱ*, 48.

tārⁱ, see *tōr*.

tūr^u, f. cold, coldness, 16, 28; sg. ag. *tūri*, 16.

trāg, m. a pond, a lake, 84.

turog^u, m. a horse, 26, 69.

trāh, card. three, 16, 75; *trayi nēugi*, adv. three times, 50.

The modern form of this word is *trēh*. or *trih*. There are three impurities (*mala*) of the soul, which impede its final release (75). These are called *āṇava*, *māgiya*, and *kārma*. The first, *āṇava*, is the state or character of the soul deeming itself to be finite (the soul being looked upon as a very minute entity, *ayu*), the second, *māgiya*, is that born of cosmic illusion, or the belief that one thing is different from another, and the third, *kārma*, is the impurity that results from action or 'works' (which may be good or bad). See Note on *Yōga*, § 24.

tārun^u, adj. cool, cold, 56, 57.

tārun, to become cold, (of water) to freeze; old pres. sg. 3, *tārē* (for *tūri*), 16.

tāranāwun, to make cold, to extinguish (a fire); inf. *tāranāwun*, 38.

trōparun, to shut (a door); past part. m. pl., with suff. 1st pers. sg. ag., *trōpārim*, I closed (the doors), 101.

trupti, f. contentment, satisfaction, 12.

trōsh, f. thirst, 37.

trāth, m. a sacred bathing-place, a place of pilgrimage, 36, 46; K. Pr. 201 (ter); pl. dat. *trīthan*, 46; *prathny trīthan*, (going) to every holy place, going from one holy place to another, 36. *trāwun*, to abandon, leave behind, K. Pr. 57; to abandon, discard, give up (sin, &c.), 27, 30; K. Pr. 46 (bis); to abandon, let loose, lose control of, 70, 88; (of a road) to leave (it, after passing along it), hence, to traverse completely, 82; *dātī trāwāni*, to throw out the skirt from the body, i.e. to sit with bended knees, 49.

Conj. part. *trōvith*, 70, 82; K. Pr. 57; impv. sg. 2, *trāv*, 30; K. Pr. 46; with suff. 3rd pers. sg. acc., *trāwun*, 88; fut. sg. 2, *trāwakh*, K. Pr. 46; past part. m. pl., with suff. 1st pers. sg. ag. and 3rd pers. sg. dat., *trōvimas*, 49; f. sg. *trōvā*, 27.

trayi, see *trāh*.

tas, *tasonduy*, see *tih*.

tati, adv. there, 70, 88; m. e. *tatē*, there, in those circumstances, 41; with emph. *y*, *tatiy*, even there, there and then, 104; *tatī*, even there, at that very place, 48, 49, 68; with emph. *y*, *tatiy*, at that very place, at the same place, 51.

tot^u, 1, adj. hot, 56, 57.

tot^u, 2, adv. there, K. Pr. 102 (bis); with emph. *y*, *totuy*, 47.

tath, see *tih*.

titha, adv. so, in that manner; with emph. *y*, *tithay* . . . *yitha*, so . . . as, 100.

tōqun, to be reduced to misery; past, f. sg. 1, *tōq^us*, 13.

tattwa, m. (in Śaiva philosophy) (in the plural) the fundamental and general factors of which the universe consists, see *Kashmir Shaivism*, p. 47; *tattwa-ryod^u*, one who knows and understands the *tattwas*, 20.

tawa, *taway*, see *tih*.

tāy, 1, a woman who spins a very fine kind of thread, a delicate spinner; sg. ag. *tāyē*, 102.

tāy, 2, f. very fine thread; pl. nom. *tāyē*, 102.

tīy, see *tih*.

tōy, 1, conj. and, 5, 14, 40, 51, 62, 86. This is a strengthened form of *ta*, 1, q.v.

tōy, 2, conj. then, and then, thereafter, thereupon, 9 (ter), 11 (ter), 16; then, therefore, accordingly, 24, 53; then, introducing the apodosis of a conditional sentence, 12. This is a strengthened form of *ta*, 2, q.v.

tyōgun, to let go, let loose; hence, (of a sword), to wield, to draw; past part. f. sg. *tyōjⁱ* (for *tyōj^u*), 62.

tyol^u, m. a blister, 108. See *rāwun*.

tyuth^u, pron. adj. and adv. of that kind, such, 66; with emph. *y*, *tyuthuy* (as correl. of *guthuy*), such, 55 (adj.); so, 64 (adv.); m. pl. nom., with emph. *y*, *tithiy*, 92 (adj.).
tēzun, to abandon; past part. m. pl. *tēzi*, 55.

śidānand, m. pure spirit (*śēth*, 1, = Skr. *cit*) and joy (*ānand*); sg. dat. *śidānandas*, 6.

ś^ah, pron. of the second person, thou, 7 (ter), 13, 44 (bis), 59, 70, 91; with emph. *y*, *ś^ay*, thou alone, 42 (quinquies), 109 (ter).

Sg. dat. *ś^ae*, 13 (to thee, belonging to thee), 44 (bis), 56, 72; *abēd ś^ae ta mē*, no distinction between thee and me, 13. Obsolete form of sg. dat. *tōyē-vēn*, distinct (different) from thee, 13.

sg. ag. *ś^ae gol^u* (modern Ksh. would have *ś^ae goluth*), thou destroyedst, 64.

sg. gen. (f. sg. nom.) *cyōñ^u śin^ah*, thought (care) for thee (objective genitive), 72; (f. sg. dat.) *cyāñē*, K. Pr. 102.

pl. nom. *tōhⁱ*, ye, 91.

śhāñnu or *śhāñun*, to search, to wander about searching, 3, 48; to search for, seek, 44, 60, 99, 100; K. Pr. 46; pres. part. *śhāñān*, 3, 44, 60; *śhāñan*, 48; impve. sg. 2, with suff. 3rd pers. sg. acc. *śhāñun*, 99, 100; K. Pr. 46.

śhōh, m. unrestrained conduct (in modern language used with reference to a person who, having obtained some post of authority, acts without self-restraint, and without fear of the consequences). In L. V. 44 it means the experiencing of unrestrained rapture; *śhōh dyutum*, I gave (to thee and to myself) the unrestrained rapture (of perfect union).

śhāñun, to pass over, traverse; fut. sg. 3, *śhāndi*, 26.

śhēñun, conj. 2, to become cut; hence, to be cut away from a person, to be torn away from; fut. sg. 3, with suff. 1st pers. sg. dat., and negative interrogative, *śhēñēm-nā prah*, will not love (of the world) be cut away from me (i.e. be torn from my heart), 83.

śhunun, to throw, but used in many idiomatic phrases. Thus, in K. Pr. 102, *nōlⁱ śhunun*, to throw (a halter) on to the neck. Past part. f. sg., with suff. 2nd pers. sg. ag. and 1st pers. sg. dat. *śhūñātham*, thou castedst for me (i.e. in my presence) (a feminine thing), K. Pr. 102.

śhōpa, f. silence, esp. silent meditation; sg. ag. (instr.) *śhōpi*, by silent meditation, 2; *śhōpi-mantra*, by the mystic formula of silence, i.e. the *azapā* (Skr. *ajapsa*) mantra, which is not uttered, but which consists only in a number of exhalations and inhalations, 40. Cf. *prān*, 2.

śhēpith, adj. hidden, concealed, secret, 60.

śhaṭun, to winnow (in a sieve); hence, met., to throw up into

the air, to cast abroad, to make public, 4; past part. m. sg., with suff. 1st pers. sg. ag., *þhotum*, 4.

þāy, f. shade, K. Pr. 102; a shadow, the shadow cast by anything, 67.

þēzun, to become extinguished, (of daylight) to fade away, become extinct; fut. sg. 3, *þēzi*, 22.

þakkār, m. a circle; hence, a circle of individuals, a specific group of individuals, see *lāma*; sg. abl. (in composition), *bakra*, 63.

þila, in *þala-þitta*, O restless mind! 72.

þalun; conj. 2, to flee, to run away, to depart to a distance; *hēth þalun*, having taken to run away, to run away with (as a thief), 86 (bis).

Fut. sg. 3, *þali*, 28; with suff. 3rd pers. sg. dat., *þaliy*, will flee from thee, 75; past m. sg. 3, with suff. 1st pers. sg. dat., *þolum*, fled from me, 31; with suff. 2nd pers. sg. dat., *þoluy hēth*, ran away with from thee, 86 (bis); f. sg. 3, *þaji* (for *þujū*), 33.

þēlun, to force into, to cause forcibly to enter; hence, to train with much practice, to exercise thoroughly, to train with vigorous practice; conj. part. *þēlith*, 69.

þōmbun, to pierce, bore; conj. part. *þōmbith*, 75.

þimar, m. a fly-whisk, the tail of the *Bos grunniens*, one of the insignia of royalty, 73.

þandi, adj. voc. f. O hasty woman, 77.

þandan, m. sandal, 42.

þandār, m. the moon, 9; sg. ag. *þandāri*, 22; loc., with emph. *y*, *þandāriy*, (I came) into the moonlight, 109. Regarding the mystic references to the moon in these poems, see art. *sōm*.

þandārama, m. the moon, 93. See *sōm* for the meaning of this passage.

þenun, to recognize; to recognize as such-and-such, to understand a thing to be (such-and-such), 28; hence, to accept when seen, to experience, gain the experience of anything, 6; to recognize as authoritative, to meditate upon (instruction given), 51-4, 80; impve. sg. 2 *þēn*, 51-4, 80; pol. impve. sg. 2, with suff. 3rd pers. sg. acc., *þētan*, recognize it, 28; past part. m. sg. *þyūn*, 6.

þinth, f. care, anxiety; *cyōn^u þinth karān*, he cares for thee, 72.

þēr, f. an apricot; pl. dat. *þēran-sūti*, together with apricots, 92.

þār, m. a thief, 101; pl. nom. id., 43.

þarmun, m. that which is made of leather, the human skin; used met. for the human body, 66.

þarun, to go forward, progress, walk; conj. part. *þarith* (1), 38.

þrath, m. the noise caused by falling from a height on to the earth or into water, crash, flop; hence, compared to the fall

itself, close union; sg. abl. *sami braṭā* (m. c. for *braṭa*), in intimate union, 1.

barith, 2, (for 1, see *barun*), m. a mode of action, conduct, 38.

barābar, m. that which is movable and that which is immovable, the animate and the inanimate, i.e. the whole universe, 16.

śēth, 1, m. the pure spirit, the soul (the Skr. *cit*, to be carefully distinguished from *śēth*, 2, or *bitt*, the organ of thought), 76, 93.

śēth, 2, m. i. q. *bitt*, the organ of thought, the mind, intellect (the Skr. *citta*), 9, 11 (bis), 34, 70, 87; sg. dat. *śētas karun*, to impress upon the mind, 34; *śētas pēyiy*, it will fall into thy mind, it will come to thy memory, 87.

śūthu, m. an apple; pl. nom. *śūthi*, 92.

śētun, to cut, to tear, 66; to cut down, to cut one's way (through a forest), 25; to cut away, or tear away anything from anything, 80; *śētith dyun*, to cut to pieces, to cut up, 104; *śētith zānuu*, to know how to cut, 80; in 84, *cang gōm* *śētith* appears to mean 'my claw has become cut', but the passage is very obscure; conj. part. *śētith*, 25, 66, 80, 84, 104.

śētun, 1, m. remembering, calling to mind; esp., in a religious sense, calling to mind and realizing (the nature of the Supreme and the Self); sg. obl. (in composition) *śētana-dāna-wakhur*, (feeding with) the grain and cates of this realization, 77; *śētani wagi*, with the bridle of this realization, 26.

śētun, 2, m., i. q. *śaitany*, q. v.; sg. obl. (in composition) *śētana-shiv*, Śiva in his quality of Supreme Spirit, as opposed to his more material manifestations, 79.

śaitany, m. consciousness; (in Saiva mysticism) the Supreme Consciousness, the Supreme Experiencing Principle, a name of the Supreme (see *Kashmir Shaivism*, p. 42); sg. obl. (in composition), *śaitany-rav*, the sun of the Supreme Consciousness, 16.

bitt, m. the organ of thought, mind, intellect, i. q. *śēth*, 2, q. v. To be carefully distinguished from *śēth*, 1, the pure spirit; sg. obl. *bitta*, 22; *bitta-turog*, the steed of the intellect, 26, 69; voc. *bittā*, O mind!, 28, 36, 67; *śala-bitta*, O restless mind!, 72.

kyūn, see *śēnun*.

śayēs, see *abun*.

wā, conj. or, 64; *wā . . . wā*, either . . . or, whether . . . or, 8.

wuchun, to see, 3, 48, 68, 83 (bis); to see, look at, inspect, look into, search, 98; fut. pass. part. *wuchun hyot^umas*,

I began to look for him, 48; past part. m. sg., with suff. 1st pers. sg. ag., *wuchum*, I saw, &c., 3, 68, 83 (bis), 98 (= K. Pr. 18).

wud^u, adj. awake, not asleep; m. pl. nom., with emph. y, *wudiy*, 32; pl. dat. *wudēn*, 32.

wadal, interchange; *adal ta wadal*, confusion, K. Pr. 102.

wadun, to weep, lament; fut. sg. 1, with suff. 2nd pers. sg. dat. *wadoy*, I will weep for thee, 67.

wudun, conj. 2, to awake from sleep; met. to come forth from obscurity, to become actively manifest; past f. sg. 3, with suff. 1st pers. sg. dat., *wuz^um*, it (fem.) became manifest to me, 25. Cf. *wuzun*.

wōdur, m. the womb; sg. dat. *wōdaras*, 51.

vidis, see *vyod^u*.

wagi, f. a horse's bridle; sg. abl. *wagi anun*, to bring by the bridle or to the bridle, to bring under subjection, 37; *wagi hyon^u*, to take (a horse) by the bridle, 69; *wagi rafun*, to hold (a horse) by the bridle, 26.

vēgalun, to melt, deliquesce; conj. part. *vēgalith*, 69.

wāh, interj. of astonishment and admiration, 68.

vihi, see *ryuh^u*.

wuki, f. coal that has been set alight, burning coal, red-hot coal, 82.

wāh^uri-wah^uras, adv. throughout the whole year, from year's end to year's end, 46.

wahawūn^u, nom. ag. (of a river) flowing, in full flood; f. sg. nom., with emph. y, *wahawūny*, 96; dat. *wahawūnī* (m. c. for *-wānē*), 57.

wākh, m. voice, the power of expression by word, in Saiva philosophy one of the five *karmēndriyas*, or faculties, or powers, of action, 2; a word, *wākh ta wabsun*, a word and a sentence, esp. the mystic formula confided to a disciple by his preceptor, a guiding principle, 94; in 104, *wākh* is the equivalent of the Skr. *rākya*, i.e. Lallā's sayings (*Lallā-rākyāni*), or the verses composed and recited by her.

wakhun, m. a story, a tale, 84.

wakhur, m. a cake offered in sacrifice, a sacrificial cake, 10, 77.

wōkh-shun, m. scraping out and emptying a pot with a ladle or spoon, taking out the food to the last scraps, 95.

vikas, m. expansion, wide extent; *sa-vikās*, that which has wide expanse, the total expanse of creation, the visible creation, 1.

vikāsun, to become widely expanded, to widen out and extend to some distant limit; fut. sg. 3, *vikāsē* (m. c. for *vikāsi*), 22.

wāl, m. a hair of the head; sg. abl. *mast-wāla*, (to bind) with a single hair of the head, 24.

wōl^u, m. a suffix forming nouns of agency or possession, as in *graṭa-wōl^u*, a miller, from *graṭa*, a mill, 86. Cf. *wōb^u*, 2. *wālun* (causal of *wāsun*, q. v.), to cause to descend, to bring down; past part. m. sg., with suff. 1st pers. sg. ag., *wōlum*, I brought down, 104.

wōlinj^u, f. the heart (as the seat of the affections), 25.

wōlasun, to rejoice; hence, to rejoice in any business, to be zealously engaged in it; old pres. sg. 3, with suff. 3rd pers. sg. dat., *wōlases*, he is zealously engaged in it, 14.

wumr, f. age, a man's life; sg. gen. (f. sg. nom.) *wumri-hūnz^u*, K. Pr. 56.

vimarsh, m. consideration, reflection, examination, discussion; sg. abl. *vimarshē*, 15, or (m. c. *vimarshā*), 16.

wan, m. a forest; pl. nom. *wan*, 25; *wan-kāv*, a forest-crow, 28; *wan-wās*, abode in a forest, the life of a hermit, 55, 64.

wān, m. a shop; pl. dat. *wānan*, K. Pr. 102; *tōwārī-wān*, a weaver's workshop (sg. abl. -*wāna*), 102.

rēu (13) or *rēuā* (12), postpos. without, free from, 12; apart from, distinct from, 13.

wōn^u, 1, m. a shopkeeper; sg. dat. *wōnis*, K. Pr. 20.

wōn^u, 2, m. a suffix forming nouns of agency or possession, i. q. *wōl^u*, q. v.; as in *shṛnta-wōn^u*, a hearer, a person who can hear, i. e. who is not at all deaf, 20; *brāma-wōn^u*, a wanderer, one who roams about, 26; *pruthi-wōn^u*, of or belonging to the earth, 52; sg. dat. *shūba-wōnis*, to (a mill) which possesses beauty, i. e. which is adorned, 52.

wōdu, m. a man's inner feelings and thoughts, (as the seat of the feelings and thoughts) the heart or soul; sg. dat. *wōndas*, 72; loc. *wōndi*, 49.

rēndun, to get; hence, to take to, have recourse to (some course of conduct or the like), 64; to look upon as, consider as, 43; impv. pl. 2, *rēndie*, 64 (bis); past part. m. sg., with suff. 3rd pers. sg. ag., *rēyondun*, 43.

wānum, 1, to say, 89, 94; to say a thing is so-and-so, to call a thing by such-and-such a name, 15; past. part. m. sg. *wōn^u*, 15; with suff. 1st pers. sg. ag., *wōnum*, 89; with suff. 3rd pers. sg. ag. and 1st pers. sg. dat., *wōn^unam*, he said to me, 94.

wānum, 2, m. a speech, a thing said, a saying, 108; (properly inf. or verbal noun of *wānum*, 1).

wānē, adv. now, even now, at this very time, 99 (bis), (= K. Pr. 46).

wōpadun, conj. 2, to come into being, be produced; pres. part. in sense of pres. pl. 3, *wōpadān*, 56.

wōpadēsh, m. instruction; esp. true instruction, right teaching, 1, 2, 51-4, 66, 80.

věphol^u, adj. fruitless, bearing no, or imperfect, fruit, 55.
 wār, m. the right, or propitious, time (for anything); děnas wār, the propitious moment of the day (for giving a child); (Thou, i.e. God, didst not know) this moment (in respect to some people), i.e. hast given them no children, K. Pr. 102.
 wör^u, f. a garden; hāka-wör^u, a vegetable-garden, 63; with emph. y, wör^uy, only a garden, nothing but a garden, i.e. the bare ground with no produce on it, 63.
 wārdhwa-gaman, m. the act of going upwards, ascending into the sky, 38.
 war^un, m. colour, hue, 15.
 warun, m. Name of the god of the waters, Varuṇa; hence, met., water generally, 53.
 wās, m. an abode, 55; wās hyon^u, to take up an abode; with suff. of indef. art., wāsā hyon^u, 18; wan-wās, abode in a forest, the life of a hermit, 55, 64; atha-wās, hand-grasping, 92; see atha.
 vishom^u, adj. uneven; hence, (of a net) tangled, complicated; m. sg. dat. vishemis, 6.
 vishēsh, m. a special kind, a speciality; hence, vishēsh korun, to perform a speciality, to act perfectly in some particular character, 54.
 vishēy, m. the scene of action, ground of action, basis, 71.
 warun, conj. 2, to descend; past f. sg. 3, with suff. 1st pers. sg. dat., wūsh^um, it descended to me, 69. The causal of this verb is wālnu, q. v.
 věsarzun, to take one's leave, to depart; conj. part. věsarzith kěth, having departed, 9.
 wot^u, for wath, in sh^uwot^u, q. v.
 wath, f. a road, way, path, 41; sg. abl. wata (or wati), (going, &c.) by a road, 41, 98 (bis) (= K. Pr. 18); wata-got^u, adj. going along a road, going by way of, 57; wata-nōsh^u (pl. nom. -nōsh^u), a road-destroyer, a highway robber, 43.
 wath, m. a round stone; with indef. art., wata, 17 (bis).
 wāth, m. joining together, construction; hence, the material of which a thing is constructed, 17.
 věth, f. the river Jihlam (in Skr. *Vitastā*), the principal river of Kashmīr, K. Pr. 102 (where it is used as a symbol of prosperity, owing to the fruitful crops produced by its waters).
 wōthun, conj. 2, to rise, arise; impve. sg. 2, wōth, 10, 75; conj. part. wōthith, 105; past m. sg. 3 wōthū (m. c. for wōth^u), 1; layē wōthun, to rise to absorption, to become dissolved into nothingness, 1.
 wūthun, to twist (rope); pres. m. sg. 2, chukh wūthān, 107.
 waṭun, to unite; &atun waṭun, to cut and unite, to separate

and bind together; conj. part. *śaṭīth wāṭīth zānūn*, to know how to separate and to unite, 80.

wāṭun, conj. 2, to arrive, come (to); past m. sg. 3, with suff. 1st pers. sg. gen., *wōṭum*, arrived to my (understanding), 60; pl. 3, *wōṭi*, 51; f. sg. 1, *wōṭi*, 60, 82.

watari, adv. continually, without cessation, 78, 79.

wōṭṭom^u, adj. excellent, first-rate; *wōṭṭom*^u *wōṭṭom*^u *dēsh*, various lands, each of which is excellent, 53.

wūshūm, see *wazun*.

wazun, m. a saying, a sentence of instruction, 94 (bis).

vēbun, conj. 2, to fit into; fut. sg. 3, with emph. *y*, *vēbiy*, 47.

vēbār, m. judging, meditating upon and deciding about anything, discriminating about anything, 28-9, 71, 79; sg. dat. *vēbāras*, 28; abl. *vēbāra*, 71, 79.

vēbārun, to meditate upon, discriminate concerning anything; impv. sg. 2, with suff. 3rd pers. sg. acc., *vēbārun*, meditate on it, 30.

wōbbirun, to utter, pronounce; past part. m. sg., with suff. 1st pers. sg. ag., *wōbborum*, 58.

wāv, m. the wind, 24, 83; the vital airs circulating in the *nāḍis* (see *nāḍi*), a synonym of *prān*, 2, q.v., 69; sg. abl. *wāwa*, 83; pl. nom. *wāv*, 69.

vēnahōrī, adj. occupied, busy, 65 (where it may mean either 'occupied in worldly pursuits', or else 'occupied in religious practices').

wazun, to sow; 2 past part. m. sg., with suff. 2nd pers. sg. ag., *wazvōṭh*, 66.

vyod^u, adj. known, 56; —°, one who knows, as in *tattwa-vyod*^u, one who knows and understands the *tattwas* (see *tattwa*), 20; m. sg. dat. *-vidi*, 20.

vruk^u, m. sudden change from one condition to another; hence, the sudden 'sport' (*hlā*) of the Divinity, by which He manifests Himself in creation; pl. nom. *viki*, 109. In modern Ksh. this word is *vih*.

vyondun, see *vēndun*.

wāz, m. a cook; sg. dat. *wāzas*, 83.

wuzūm, see *wudun*.

wuzun, conj. 2, i. q. *wudun*, q. v., to awake from sleep; to come forth from obscurity, to become actively manifest; fut. sg. 3, *wuzē* (m. c. for *wuzi*), 39, 40.

wuzanāwun, to awaken (another) from sleep; past part. m. sg., with suff. 1st pers. sg. ag., *wuzanābiūm*, 105.

yē, interj. O!, *yē gōrā*, O teacher!, 56.

yid (18), *yad*^u (23, 24), *yod*^u*wanz* (10) or *yid*^u*way* (64), conj. if.

yōg, m. intense abstraction, religious ascetic abstraction and meditation; *yōga-kal*, the art, or practice, of such abstraction, 14.

yōgi, a *yōgi*, one who practises *yōg* (q. v.), 14.

yih, 1, proximate demonstrative pronoun, this, he; (as a pronoun) 20, 26, 54, 58 (bis), 84 (bis), 85 (bis), 109; (as a pronominal adjective) 7, 13, 28, 95; combined with *tih*, that, *suy yih*, that very, 58.

This pronoun is either animate or inanimate, and the animate forms may be either masculine or feminine. The inanimate forms are of common gender. Moreover, there is a cross-division, according as it is used as a pure pronoun, or as a pronominal adjective. We shall consider the purely pronominal forms first.

As an animate pronoun, the following forms occur:—
Masc. sg. nom. *yih*, 26.

Fem. sg. nom., with emph. *y*, *yihay*, she verily, this very woman, 54 (ter).

As an inanimate pronoun, we have:—

Sg. nom. *yih*, 84 (bis), 85 (bis); with emph. *y*, *yuhuy*, this very, this alone, 1, 20, 58; *suy yih*, that very, 58.

Pl. nom. *yim*, 109.

As a pronominal adjective, it occurs, in these poems, only as referring to inanimate things; viz.:—

M. sg. nom. *yih*, 7, 28; with emph. *y*, *yuhuy*, 13.

Dat. *yith*, 95.

yih, 2, relative pronoun, who, which, what. It is either animate or inanimate, and the animate forms may be either masculine or feminine, while the substantival inanimate forms are of common gender. There is also the cross-division into its forms as a pronominal substantive and into its forms as a pronominal adjective.

As an animate pronominal substantive, or pure pronoun, the following forms occur:—

m. sg. nom. *yus^u*, 20, 24, 37, 45, 65.

m. sg. dat. *yēs*, 15 (bis), 21, 33, 34, 37; *yēmis*, or, with emph. *y*, *yēmisay*, 5.

m. sg. ag. *yēmⁱ*, 5 (bis), 26, 43, 62 (bis).

m. pl. nom. *yim*, 95; ag. *yimav*, 6, 27.

As an inanimate pronominal substantive, we have:—

sg. nom. *yih*, 20, 21, 107.

sg. abl. *yēwa*, by which; hence, in order that, so that 28 (bis), 75.

As a pronominal adjective, we have:—

m. sg. nom. (inan.) *yuh^u*, 61; *yuh*, 8; *yih*, 58 (bis), 61.

f. sg. nom. (inan.), with emph. *y*, *yōsay*, 52.

m. sg. dat. (inan.) *yēth*, 47.

m. sg. ag. (an.) *yēmi*, 24.

m. pl. nom. (inan.) *yim*, 76; with emph. *y*, *yimay*, 13.

This pronoun is often repeated in various idiomatic senses. Thus, *yus^u yih dapiy*, who will say what to thee, i.e. whoever will say anything to thee, 20; *yēs yih rōbē*, to whom what is pleasing, to whom anything is pleasing, i.e. whatever is pleasing to each, 21; *yih yih karm*, whatever work, 58; *yuh^u yih karm*, whatever act, 61.

yēk^u, card. one; *yēkny*, only one, nothing but, 7; *yēka-wāth*, of one construction, of the same material, 17 (see *wāth*).

Cf. *ok^u* and *akh*.

yēli, adv. at what time, when, 31, 44, 49, 82, 102, 103 (bis); K. Pr. 57.

yēma, m. Yama, the god of death, and judge of souls after death; *yēma-bayē*, the fear of Yama, the fear of death, 27; *yēma-bāth*, Yama's apparitors, who drag away the soul of a dying person to judgement, 74.

yēmb^urzal, f. the narcissus, K. Pr. 56.

yēna, adv. from what time, since; *yēna-pētha*, id. 93.

yēn^u, to come; fut. pl. 3, *yin*, which with suff. 2nd pers. sg. dat. appears in K. Pr. 57 as *yinanay*, they will come (i.e. return home) (after having abandoned) thee; past m. sg. 3. *āv*, 9, 91; pl. 3, *āy*, 19; f. sg. 1, *āyēs*, 35, 41, 98, 109 (bis); K. Pr. 18; 3, *āyē*, K. Pr. 20.

yēnd^u, m. an organ of sense or action, in Skr. *indriya*. There are five organs of sense (*buddhīndriya* or *jñānēndriya*), viz. the organ of smell (*ghrānēndriya*), of taste (*rasanēndriya*), of sight (*darśanēndriya*), of touch (*sparsēndriya*), and of hearing (*śravaṇēndriya*); there are also five organs of action (*karmēndriya*), viz. the organ of generation (*upasthēndriya*), of excretion (*pāyvindriya*), of locomotion (*pādēndriya*), of handling (*hastēndriya*), and of voice (*vāgindriya*). There are thus two pentads of sense and action, respectively. In 79, it is probably the latter pentad that is referred to. Pl. nom. *yindⁱ*, 79.

yēr, m. a friend, a beloved; the Beloved, i.e. God, 99 (bis), 100; K. Pr. 46 (ter).

yēr, relative adv. of place, where; with emph. *y*, *yērⁱ*, where even, in the exact place where, 61; *yōra*, whence, from where; with emph. *y*, *yōray*, from the very place whence, 19.

yishwar, m. the Lord (Skr. *īśvara*), a title of the Supreme Siva, connoting His power and lordliness, 43.

yaitu, rel. pron. adj. as much (mod. Ksh. *yūt^u*), 81.

yēti, rel. adv. of place, where, 88; from where, whence, 57.

yiti, adv. of place, here, in this place; hence, here, in this world, 73.

yut^u (or *yit^u*), adv. of place, here, in this place; hence, here, in this world, K. Pr. 102 (bis).

yüt^u, see *yaitu*.

yitha, rel. pron. adv. of manner, as K. Pr. 46; *tithay . . . yitha*, so . . . as, exactly like, 100.

yuth^u, rel. pron. adj. of manner, of what kind, as; with emph. *y*, *yuthuy*, 55; used adverbially, exactly as, 64.

yǖs^u, adj. many, much, 102; K. Pr. 102; as adv., very much, 103. In all these cases with emph. *y*, *yǖs^uy*.

yish, f. wish, desire, loving longing, 29, 40, 45; sg. abl. *yishi*, 29, or (m. c.) *yishē*, 45.

yōzan, m. a league; *yōzana-lach*, a hundred thousand leagues, 26.

zi, conj. that, so that (consecutive), 48.

zad, adj. non-sentient, inert; *zada-rūpⁱ*, like an insentient thing, stolid, 20.

zūdē, see *zūr^u*.

zadal, adj. pierced with holes (as in a sieve); *zadal bhāy*, a shade full of holes, like that thrown by a broken thatch, K. Pr. 102.

zag, f. the world, 16.

zāgn, to watch a person (dat.), 48; to be watchful, to keep wide awake (in this sense used impersonally in the past tenses), 78, 79; fut. sg. 3, *zāgi*, 78, 79; past part. m. sg., with suff. 1st pers. sg. ag. and 3rd pers. sg. dat., *zōg^umas*, I remained watching him, 48.

zigar, m. the liver (the seat of the affections and desires), 49.

zāh, card. two, 75.

zal, m. water, 38-40, 45, 47, 81; sg. gen. *zaluk^u* (f. sg. ag. *zalaci dōñi*, with a stream of water, 39, 40); pl. dat. *zalan*, 81; *zala-host^u*, a water-elephant, a sea-elephant (a mythical animal), 47.

zōl^u, m. the joint where a branch leaves the parent stem, or where two branches commence to fork; hence, met. *kāla-zōl^u*, efflux, or passing, of time, 64; sg. ag. (or instr.) *zōl^u*, 64.

zalamay, m. that which is composed of water; hence, the waste of waters which is all that is left at the destruction of the universe, 93. Cf. *may*.

zālun, to burn (transitive), to burn up; past part. m. sg., with suff. 1st pers. sg. ag. *zōlum*, 49.

zalawun^u, n. ag. burning, fiery hot, blazing; f. sg. nom. *zalawāñi* (m. c. for *zalawāñu^u*), 57.

zāmun, to yawn; fut. (in sense of pres.) sg. 3, *zāmi*, 46.

zan, 1, m. a man, a person; hence, the world of men, people 31; sg. dat. (in sense of loc.), *zanas*, 31.

zān, 2, adv. as it were, as though, like, 29, 31, 83, 106.

zān, f. knowledge; esp. the true knowledge of the Supreme; *lub^um zānas zān*, I obtained (a reputation for) knowledge among people, 31.

zāna, in *kō-zāna* (73, 74) or *kō-zānañi* (72), see *kō-zāna*.

zēn, see *zyon^u*.

zin, m. a Jina, i.e. the Buddha, 8.

zūn, f. moonlight; sg. dat. zūnē (m. c. for zūni), in the moonlight, 9; *pot^u zūn*, the end of the moonlight, the last hours of the night; sg. dat. (for loc.) *pot^u zūni*, 105.

zinda, adj. alive; with emph. *y*, *zinday*, even while alive, 68.

zang, f. the leg, K. Pr. 102.

zānun, to know, 20, 30, 41, 64 (bis); K. Pr. 102; to get to know, to come to know, to accept as true, 7 (bis), 10, 71, 77, 85, 90; to know how; *rañith zānun*, to know how to seize, 26, 80; *gañith zānun*, to know how to make, 80.

Conj. part. zōñith, 20, 64; impve. sg. 2, zān, 71; with suff. 3rd pers. sg. acc., zānun, know it, 30; fut. sg. 1, zāna, 41; 2, zānakh, 10 (pres. subj.), 77; zānakh, 64; 3, with suff. 1st pers. sg. gen., zānēm, it, belonging to me, will know, 85; past. part. m. sg. zōñu^u, 26; with suff. 1st pers. sg. ag. zōñum, 7 (bis), 90; with suff. 2nd pers. sg. ag. and 1st pers. sg. dat. (*dativus commodi*), zōñ^utham, K. Pr. 102; cond. past sg. 1, zānahö, 80 (bis).

zānūñ^u, f. a mother; sg. dat. zānañē, 51.

zür^u, or züd^u, m. a condition of bad conduct, bad habits; sg. dat. zürē (or züdē) (m. c. for zürē or züdē) *laguñ*, to acquire bad habits, 70.

zōsun (impersonal in the past tenses), to cough; fut. sg. 3 (in sense of pres.), zōsi, 46.

zāth, f. nature, the true nature of anything, 4.

ziv, m. the life, soul; the soul in the sense of a living soul, a living being, a man, 12. Cf. zuv.

zuv, m., life, 54; the soul, 106; *zuv hyon^u*, to take life, to destroy life, 54. Cf. ziv.

zīwont^u, adj. living, alive, 6, 12; m. pl. nom. zīwāntⁱ, in zīwāntⁱ-mōkhā^{ti}, men who obtain final release while yet alive, 6.

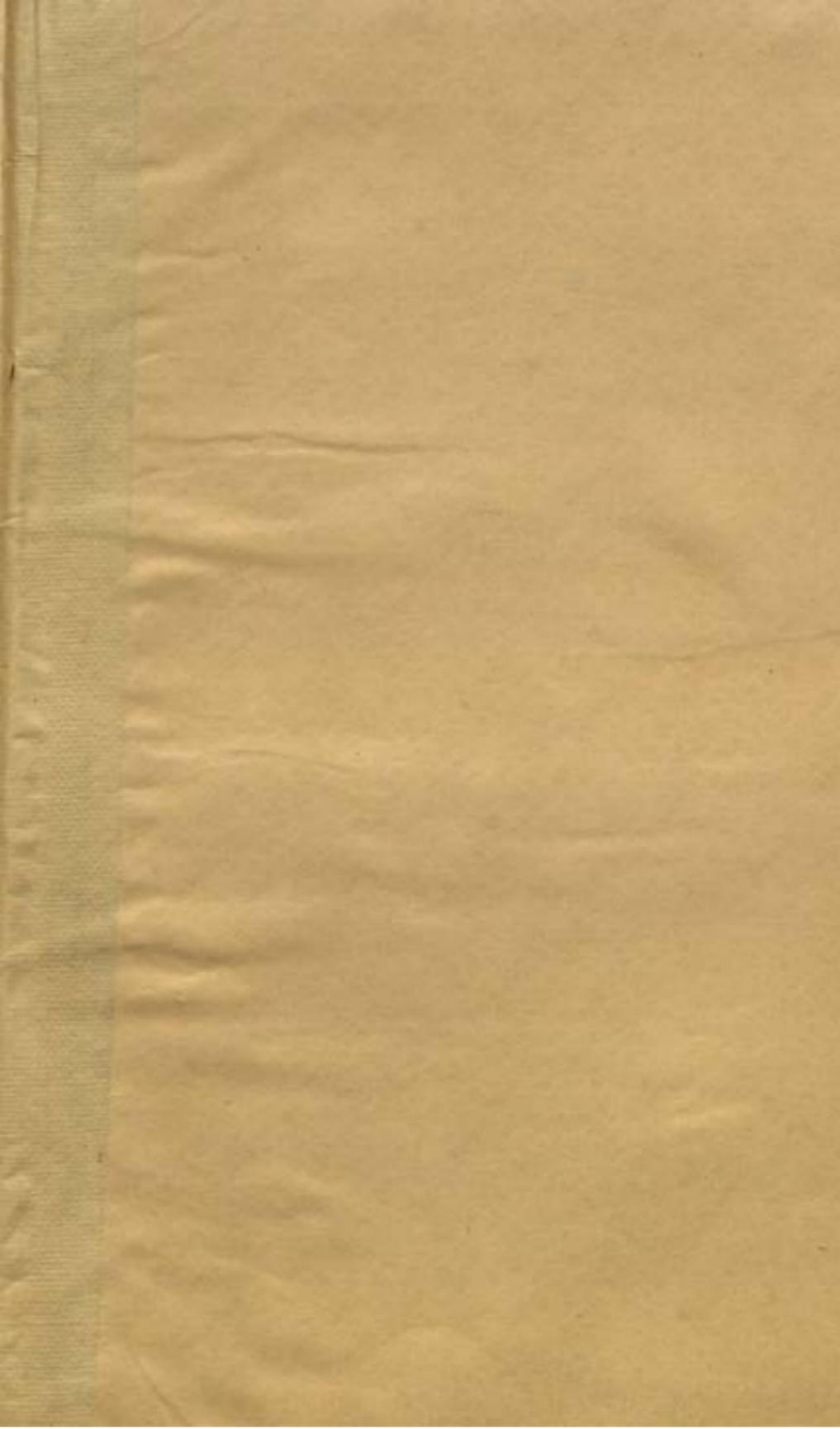
zyon^u, to come into being, to be born; fut. sg. 3, zēyi, 37; zēyē (m. c.), 45; pl. 3 (old pres.), zēn nā zēn, they are being born, (and) they are not being born, i.e. when they are hardly born, immediately on being born, 47; 3 (remote) past, m. pl. 3, zāyāy, 51.

zōyyu^u, adj. (f. zōyyi^u), fine, tenuous (e.g. of a thread); f. pl. nom. zōyyi^ē, 102.









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